

SHORT VIEW
OF THE
Pretended Spirit of Prophecy,
Taken from its
First Rise in the Year 1688,
TO ITS
Present State among us.

Together with some Observations upon
their Doctrines and pretended Miracles.
And Examples of such like Delusions in
the World.

By *Francis Hutchinson*, D.D. Minister of
Bury St. Edmunds in *Suffolk*.

L O N D O N.

Printed for J. Morphew near Stationers-Hall,
1703.

A
SHORT VIEW
OF THE
Pretended Spirit of Prophecy,

Taken from its

First Rise in the Year 1688.



Presented to the

Together with some Observations upon
their Doctrines and pretended Miracles.
And Examples of such like Delusions in
the World.

By Francis Hutchinson, D.D. Minister of
King St. Edmunds in 1704.

L O N D O N

Printed for J. Moxley near St. Dunstons Church, in 1704.

T O

John Chamberlayn, Esq;

S I R,

AS I have made these Observations at Your desire, and with the help of those Materials You supply'd me with; I now put them into Your Hands, with full Power to dispose of them as You think fit. If You ask me, Whether I incline to have them printed, or not? I cannot tell what to answer You. When I think how certain it seems to be, that these Men and their Prophecies must fall into Contempt so very soon; it seems best to let them fall of themselves, without entangling one's self in a Matter, that may have so much Vexation, and can have so little Credit as this can afford. But on the other side, one would not only rejoice to have them fall; but in Christian Charity and Duty, any one that writes against them, should endeavour that they might fall with as little hurt as may be, either to themselves or others. For they may fall at the 25th of May, but fall into Despair, Confusion of Mind, Atheism, and a vain Imagination, that tho' they are no true Prophets, the Apostles were but such: Now, tho' in representing their Case in the following Papers, I have been forced to make use of Expressions which some of them will think hard, I should be as glad as any Man to do any thing that might help to prevent their falling into that sad State.

Then again, tho' there is no doubt but their vain Work must fall and come to naught: Yet one would be glad, that it might go off so, as to cure us of some of those Superstitions

To John Chamberlayn, Esq;

tions out of which it grew. In the end of a Sickness, wise Physicians endeavour to purge off as much as they can; both of the antecedent Causes and bad reliëts of the Distemper: And as such a gross Enthusiasm as this, could not have sprouted out so rank, if it had not met with many evil Notions, and much Credulity and Superstition in their Minds before; it would be well if with this Folly, some of those evil Causes could be clear'd off, for fear lest they break out again in new Mischiefs of some other sort. And therefore tho' it doth seem, that of themselves, they must fall in course, yet if You think there is any thing in these Remarks, that will help to make those of them that are deluded, fall again more easily into the ways of Christian Piety and Sobriety: If there be any thing that will help to make the wickedness of the Wicked fall, without tearing down with it the supports of Faith and Virtue in weak Mens Minds: If there be any thing in them that will help to fix true Religion, at the same time that it destroys Superstition, I willingly give my consent for its publication; and hope the haste in which the Observations were made, will excuse any want of exactness, which I am very sensible there is in it. If it hath any of the Benefits I named before, it will have this besides, that it will let them see, that before the 25th of May, the World knew what judgment to make of them, as well as after. I have but one word more, and that is, that if You do incline to let it come abroad, you may consider, whether it may not be proper to prefix this Letter before it. It will serve instead of a Preface, giving the Reasons of its being printed so late, and also for a Testimony how much I am,

Sir,

Your sincere Friend,

and humble Servant.

A SHORT

A
SHORT VIEW
 OF THE
Pretended Spirit of Prophecy.

C H A P. I.

*Containing a Short View of this pretended Spirit
 of Prophecy, from its First Rise in the Year
 1688, to its present State amongst us.*

THough the Church of *Christ* hath the gracious Promise of God, that it shall not fail, and hath stood upon that Rock Seventeen Hundred Years, and shall continue to the End of the World: Yet our Blessed Saviour and his Apostles foretold, that there should arise in it *false Christs* and *false Prophets*, which should both try the Faith of Christians, and exercise the Courage and Vigilance of Magistrates and Ministers, both in Church and State.

For the better judging, whether these pretended *French Prophets*, and their Followers of our own Country, are such *Deceivers*, or *Divinely Inspired Men*, it is proper for us to trace their Course from the beginning: For as they have driven this Trade several Years before they came
 among

amongst us ; by our observing how their Predictions were fulfilled, and what good Service they did their Friends and Followers at home, we may guess the better, what Consequences we may expect from them here.

Now the beginning of this Course of Prophecy was in *Dauphiny* in *France*, in the Spring of the Year 1688. One of the first that it appeared in, was a poor Shepherd's Daughter of Fourteen or Fifteen Years old, as Ignorant and Untaught as one can imagine : And amongst the many others that had done the same, she had left the *Protestant Religion*, and turned *Papist*. She first fell into Fits like the Falling Sickneſs, and then into a deep Sleep, from which she could no way be awakened. After she had lain some time, she began to sing Psalms, and make Prayers in her Trance. She preached Repentance, spake against the Mass, and reproached all *Protestants* that had revolted from their Religion ; and withall, prophesied a sudden Change of Affairs in that Kingdom at the time of the *Vintages*. But nothing falling out then more than usual, those that had given Credit to her, sheltered themselves under the ambiguity of the word *Vintages*, being of the plural Number. Notwithstanding this first failure of her Promise, the Number of such seemingly inspired Persons increased, and from the *Eleventh Day* of *November* they dated a *New Prophecy*, That the *French King* should be converted, and come to *Geneva*, and hold a Council there, and great Revolutions should follow : and this should be either on the *Fifteenth Day* of *December*, or the *First Day* of *January*, that very Winter 1689. And though this was a ridiculous Prophecy, and failed as the former, they had great Numbers of People listened to them notwithstanding ; insomuch that Mr. *Merlat*, a learned *Protestant*, in that same *January*, preached an excellent Sermon at *Lausanne*, which he afterward printed ; shewing by all the Rules of Sound Divinity, and the Principles of our Reformation, That these People spake by a lying, Diabolical Spirit. He appealed to his Auditors, who knew a great part of them to be wandering Vagabonds, that used to beg in their Country of *Switzerland* in Winter as *Protestants*, and return home in the Spring by Hundreds, and go to Mass ; and were either

of one Religion, or the other, as they could get Bread. He shewed, by their false Predictions, gross Mistakes, disorderly Behaviour, and ridiculous indecent Laughter in the midst of their Extasies, that they were *Demoniacs*, not *Prophets*; and assured them, that in all Human Judgment, that matter must end much to the Dishonour and Hurt of the Reformation; when it should appear (as it would after a little time) that it had been the *Devil* who had spoken so much for the *Reformation*, and against the *Mass*. Their Preaching in that way gave great Hopes to some *Protestants*, and made the *Papists* in those places bestir themselves: But in *France* they have ways of quivering of them, which I hope our Government will never make use of: And those Methods made a Cure, that their Spirit of Prophecy was laid asleep for some Years; but in the Year 1701. it broke out again in the *Cevennes*.

The *Cevennes* are a mountainous Part of *Languedoc*, that, by Reason of its many difficult Accesses, have often been the Seat of the Civil Wars in *France*. And as People that live in such Places, find War a *Harvest*, if it proves prosperous; the Spirit that speaks in these People, called to Arms about that same time, when this War broke out which we are now engaged in. Their *Prophets* prophesied the Downfall of Old *Pharaoh*, and assured them of great Victories. *The Cry to the Desert*, published by Mr. *Lacy*, gives us large Accounts of the Signs and Wonders by which it encouraged and helped them. Their Officers (as they tell us) gave Orders by Inspiration: And the Spirit it self gave the Signals of their Battles. The same Spirit, as they say, detected the Spies that the Enemy sent amongst them; and discovered their Ambushes. Many were led in the Night by lights like Stars, and sometimes like Rockers. Showers of Bullets were but like common Hail, and after the Battle, some found Bullets that had pierced their Cloaths without Power to hurt them. One Man, as they tell us, endured the Fire untouch'd; and came out safe and sound, after he had stood in the midst of it for a quarter of an Hour, or thereabouts. How much truth there is in these Relations that they give us, it is hard for us to determine.

particularly. I make no doubt, for my own part, but that they magnify Matters at this distance : But as it is certain, that they had strange Agitations, such as they have now, and we may suppose a great part of the rest; for the greater their Signs and Wonders were there, the less reason we have to regard them here; for notwithstanding the seeming Miracles that led them to the War, the issue was, that they were miserably beaten. Many were cut in pieces; many broken upon the Wheel; many condemned to the Gallies. Their Towns were burn'd; the Parents of these deluded Children were undone. Three Hundred of these *Exsttick Persons* were forced to submit, and beg for Peace; and even our pretended Prophet *Elias Marion*, and his Brethren, thought it was a tempting of God for to strive alone by themselves, to carry on so difficult and bloody a War, the Enemies destroying with Fire and Sword all that they found out of Walled Towns. I put this in their own words, in the 4th Page of the *Preface to his Warnings*. Now let these unhappy and deluded Gentlemen of our own Nation, (if they are indeed deluded) let them consider, whether they can find any foolish People before, that were perswaded to follow a Man that came directly from a Destruction, into which he had help'd to lead his own Countrymen by his Prophecies, and out of which he escaped, by owning that they had tempted God, and promising in his Capitulation to bear Arms no more in that Cause. Since the whole face of that matter makes them a terrible Example, teaching others to beware of such Enthusiastical Delusions; how far must these Men have lost their Reason, who receive them out of that Calamity, with Admiration of their Inspirations, and run after them again into the same Follies?

And this Infatuation will appear more wonderful when we consider, that it is not only *once* that this Prophet hath miscarried, but after a second Calamity, that he comes hither to play the *third* Game in a new Place. For when this same *Elias Marion* had Capitulated in the Year 1704, and had saved his Life, by giving his Faith to the French King, not to bear Arms again against him; he had not been above three Months at Geneva, but

Mr. F--d

Mr. F.-d (one of the Agents for the *English* and *Dutch*) telling him, that there would be Supplies sent to the *Cevennes*, and *Support*, which supposes *Money* to be got, that Spirit which Mr. *Marion* acts by told him, that he might *with great assurance take his Journey back*; and gave positive Order, that he should do so; and added, That he should see a great deal of his Brethrens Blood spilt, but that for himself he needed not to fear. I quote this in his own words, in the fifth Page of the *Preface to his Warnings*; and I do it, that these deluded Gentlemen may see, that the second unfortunate Expedition, which ended in as much Misery as the first, was undertaken, if Mr. *Marion* might be believed, by the positive Order of that Spirit that speaks in him. Another Reason why I quote it in his own words is, That others may take Notice, how light a Matter it seems to him to prevaricate, and father upon the Spirit the Deceits of his own Heart: For did ever God Almighty, the great Preserver of Men, send a Prophet to encourage War, and give no better Promise than this, That his Friends should be killed, but he himself saved? Would his betrayed Countrymen have joyned and followed him, if he had told them, that that was his Message, and all the Victory they might hope for? It is certain, he never spake such a selfish Prophecy: But when he saw this second Expedition had ended with the same Slaughter and Disappointment as the first, he coined this Inspiration, that it might agree with the sad Issue.

And here I cannot forbear taking notice, that Mr. M.-n's Conduct in this matter, doth by no means look like the Uprightness and Sincerity of a Prophet, but very like the Actions of one that takes Money on both sides: For their own Accounts tell us, That the *French* acted much by that way of sending their own Creatures for Spies. Then this *El-s M-n*, by his own acknowledgment before the Consistory in the *Savoy*, confess'd, that he was a *Papist* till he was Three or Four and Twenty Years old; and that must be even till he went amongst the *Camizars*, for he is not Thirty yet. Then he was an unferled young Man, that had left his Profession: For his Parents put him to an Attorney; but he did not take

to his Employment ; and such a one was a fit Instrument for them to act by. And if this *M--n* was indeed one of the Popish Spies, that shews us the Reason, why his Father and Brethren found so much Favour and good For une, as to pass the *French* Guards with all necessary Provisions to this *El--s*, that was in Arms, without interruption, near a Hundred times. A Hundred times is very often for his Brethren to pass undiscovered thro' *French* Guards, with Powder and other Ammunition ; And though *M--n* saith, It was by means of the particular Conduct of the Spirit ; it is much more likely, that it was by the Permission of the *French* Governour, who let them pass to him, that they might bring back Intelligence from him. See *Cry from the Desert*, p. 90, 91, 92.

These Conjectures are much strengthened by that honest Affidavit that Col. *C--r* hath very worthily made, for the preventing those great Mischiefs that these Pretenders do amongst weak Men. No Man is more likely to judge rightly of them than he, because he saw so much of them in *France*, when the Appearances of their Inspirations were more Strange and Doubtful : And he very honestly declares, that, in his Opinion, these pretended Prophecies, or rather Hypocrisies and Lies, by which these Men take upon them to imitate the Spirit of God, are a Blasphemy against that Holy Spirit. And of *M--n* he adds in particular, that by reason of the many Complaints brought against him in the *Cevennes*, he was forbidden to meddle in any thing under pain of Punishment.

But Observations of this Nature belong to other Persons : My Business is with their Prophetick Talent, and I shall keep to that, and take notice of one thing more before I leave those foreign Parts, to follow them from thence to *London*. And that which I observe more is, his profound Silence about all those things, during the time he staid at *Lausanne* ; for he was there about Eleven Months, from his second Capitulation, till he began his Journey hither ; and what could be the Reason, that he gave them no notice of our Saviour's sudden Appearing ? Did not they want to be warned, that the New Heavens and Earth were at hand ; and that Terrible
Judgments

Judgments should go before them? I know very well what they will say was the Reason: But the Ingenious *Frenchman*, that hath given us an Account of them, lets us into the true Cause. There were several such Prophets that had tried their Tricks at *Geneva*, *Lausanne*, and in *Holland*, and had been discovered Impostors; and therefore these Men would not begin their Practices there, nor did they insert into their Certificates any Testimony of such Gifts.

Well, but what was the Reason, why he pitch'd upon *London*, above all other places, for the Scene of his Prophetick Gifts? As he came through so many flourishing Protestant Cities, why did none of them tempt him either to seek a Settlement, or so much as stay to see their Scituations? What made him come with such a quick Journey as he did? For in the space of Three Weeks and Three Days (from the 23d of *July*, ~~to the 20th of September~~) he past through all these intermediate Cities, and came as far as from *Lausanne* to *London*.

And though this is a Question he cares not to answer fairly, yet a Crafty Answer he gives to some of it, in the 92d page of the *Cry from the Desert*. The chief Answer he abides by is, *That God by Repeated Inspirations signified his Pleasure, that he should come for England*: And he adds, that this was so clearly declared, that he could not mistake, or understand it otherwise. But he hath usually some Reason of his own for what his Spirit advises; and tho' he doth not directly confess, that it was so, yet he saith in the same Page, *It is supposable that some Friends or Kindred of mine might invite me hither*. And though he only minces this dishonestly, without confessing the truth: Yet it is plain, both that they had invited him, and were in haste, and staid for his coming; for he arrived from his long Journey out of *Switzerland* but on the 16th of *September* 1706: and upon the 18th his Scribes were ready set, and had begun that course of Writing his Prophecies, which with so much Trouble and lots of Time they have continued ever since. Mr. F--o hath not always been thought so easie in his Belief of Prophets: But now he was so well prepared, that he wanted not one Sign or Miracle for his Confirmation.

And tho' this whole Matter is too Sad and Serious for Jest (for it is in truth a very Melancholy Subject) yet his first *Warning* is a little Comical. For he was but just come as far as from *Switzerland*, by an expresse Call of the Spirit, to a City where the same Spirit said he had much People : And his first *Warning* was, That he should prepare to go back again out of this Country, and return to his Brethren, to Fight more than ever. He said he had gracious Promises for us : But some coming to hear him only out of Curiosity, God would not have them manifested to such People ; and therefore he should prepare to depart in a short time. Let all the World judge, whether the Divine Spirit would call him hither, and call him back again in his First *Warning*, tho' he had much People here ? Or whether this be not the common Method of Mountebanks, to make the People make hast to them ?

And now having landed, and entered him on his Work, which he knew he was to carry on, for all his Prate about returning ; it is needful to join with him his two Companions, which, besides their Secretaries, join with him, and make that they are commonly called the *Three French Prophets*. Those Companions are *John Cav-r* and *D- d Fage* ; and their Characters are such as will help us much in judging, what Prophecies are like to come from 'em : I owe these Characters to that honest Account, which one of their own Countrymen hath given us of them, both for the preventing the Mischief they daily do, and for justifying their own Censure and Condemnation of them. I hope all that meet with this, will also read that, where they will find the Attestations at large : For I have only taken a few hints.

C---r is a Man that had his Education Seven Years amongst the Jesuits. As *M--n* was a Papist till Twenty Four, so this Man had his Foundation laid by those dangerous hands. Being Giddy and Licentious, he could be fix'd to no sober Business, and therefore went into the *French King's Army* ; and whilst he was in that a Papist, he was in danger of being hang'd at *Montpelier*. After that he put himself amongst the *Camizars* ; But his old Masters

Masters knew so well what advantage to make of such an Opportunity, that they made use of him to betray the Protestants, and discover their Meetings. The Protestants were so sensible of this, that he was forced to get away again from amongst them, and shelter himself again in the *French Army*, as he did in the Regiment of the *Marquiss de Broglie*, in which (very likely for the Service he had done) he had a Sub-Lieutenants Place bestowed upon him: Tho' he himself saith, his Father bought it, to save him from the Protestants that were jealous of him. See *Cry from the Desert*, p. 53.

While he was there, he owns he had no Prophecies or Agitations: And what brought him from thence hither, we must guess as we can. It is not very likely, that it was his Religion and Conscience: For as he came by *Geneva*, he had behaved himself so that they refused to give him their Testimony, tho' he desired it: And in his Lodgings, upon the Road betwixt *Lausanne* and *Frankfort*, he attack'd the Maid of the House in his Shirt in such a manner, that she was forced to call out for help.

At *Cologne*, Persons of different Religions being in the Boat, and the Protestants upon Sunday ranking themselves to one side for their Devotions, C--r went to the side of the Papists that laugh'd at them. When he was on Shipboard coming for *England*, he Swore, and sung Bawdy Songs, and kept Company with a Woman that had visited both Armies in *Flanders*. And some Gentlemen have made Affidavit, that since he hath been in *London*, he hath entertained them with immodest Talk, sung lewd Songs, and had by heart a Speech which he called a Papist Sermon, full of Obsceneness and Profaneness; and he used to pronounce it as if he had been in the Pulpit.

When he had begun his Course of Prophecying here in Town, Mr. *A. Le B.* ask'd Col. C--r, if he did not sometime see his Nephew? His answer was, I disown that Wretch for my Kinsman, and will never own him for such till he hath left off his Follies and Extravagancies, which cover me with Shame and Confusion. And upon a Letter of good Advice that the Colonel sent him,

him, C--r told Mr. A. L. B. that he would leave off his Prophecies and Inspirations. But it seems he hath found Abettors that make him think it best to continue.

Durand F--e is by Trade a Weaver, and being of Parts and Spirit as mean as his Occuration, he speaks little, and so exposes himself the less : But an evil Heart will betray it self one time or other ; and once in *Spittle-fields*, in a Company that he was free with, he told them how in *France*, an Abbot walking with him said : Well *F--e*, whence did you take your Text when you preach'd to those People ? And he answered, He took his Text from a drinking Song : *Fill, Fill, Give us, Fill, &c.* One single stroke, such as this, is enough to cure wise Men of any Faith in his Prophecies. And yet we may add to it a second, that his Friend C--r hath help'd us to : For his Prophecies being wretched Stuff, and none of them printed, C--r giving the Reason why they were omitted, said, ' His Inspirations were not worth the Collecting, ' because he spake at Random : And added, That he ' committed several Rogueries in *Holland*, for which God ' withdrew his Grace from him.

These Characters are so black, that sober Men will not want any help to shew what Conclusions are to be drawn from them. Only this I will add, That these Vices were not the Faults they were guilty of before their Conversion and Repentance ; for in that Case God doth often call Publicans and Harlots, and make use of them for the Examples of his Mercy, and the Encouragement of other Sinners : But these Profligate Speeches and Actions have been since they have taken upon them to be Prophets of Vengeance, only spoken and acted where they thought they were safe and free : And if after the knowledge of that, any can believe them good Prophets, and sent by our Saviour, to prepare his way, they are in readiness for any Delusion, that the Devil and bad Men can lay before them.

But since these pretended Prophets have sown these Tares while Men slept, and have unhappily gained too much ground amongst weak Men, before these things could

could be known for their Preservation, I shall follow them through such steps as they have led us in.

And those *Three French Prophets*, as they call them, went on through all that Winter as *M--n* had begun; and tho' their Effusions were poor and mean Stuff, yet their Novelty, the seeming Extrasy that they were spoke with, their Agitations, and bearing themselves against the Ground, brought People to see them as if they had been a Show: And after some time they got into a Conventicle, and spake there to greater Numbers of Hearers.

How bloody and insufferable their *Warnings* were, I shall take notice afterward, but that of the 18th of *December* is a little observable. He takes occasion there to let them know, that Prophecy without Pay was but Painful and Irksome. Saith he, in their way of making the Almighty speak what they would have said, *I will call you to march at my Word, to receive the Wages of your Hire. I will pay you before-hand, before I set you to Work, that your labour may not be Irksome to you. It is a little painful my Children, Sufferings go along with it, &c.* And the very next Day after that, saith he, *My Child, in two Days, I tell thee, thou must depart, and that without delay.* This was a pretty plain hint that they could not Prophecy here for nothing, and I suppose some of their Hearers understood it; and therefore before the two Days were past, they had a Counter-Order for their staying longer.

And having mentioned this *Warning* to depart, I must add, that tho' there is nothing in any of their Books, that looks like the true Spirit of God, yet there are few things more directly opposite to his Veracity, than that continual Warning them to leave the Country, when he intended directly the contrary. As *M--n* began with it the very first Prophecy he made, I believe he repeated it above twenty times afterward. If either they wanted Pay, or wanted Hearers, or wanted an Excuse to run away, if they found the Government would not suffer them; Then, *My Child, prepare to depart, you must leave this Country: Be ready in two Days:* And since the Event shewed, that there was nothing intended by all those

those *Warnings*; it shews also, that they could no ways proceed from God's Spirit of Truth and Faithfulness.

The next point we may take notice of, is the Proceedings of their own Church against them. For the Bishop of *London*, fearing how far this Mischief might spread amongst weak People, enjoined the *French Church* in the *Savoy*, to examine and give an Account what kind of Persons these pretended Prophets were. Accordingly they did cause them to appear before them: And these three Men expressing all due Submission to their Ministers, Protesting that they were so far from departing from their Confession of Faith, that they were ready to Seal it with their Blood; and adding, that they were under the Order of the Spirit to leave the Country in a few Days, the Consistory dealt gently with them, and advising them to leave these ways of Prophecy, and take to some regular Professions, made a favourable Return of their Case to the Bishop.

And this Candour and Gentleness with which their Countrymen dealt with them at first, is a demonstration, that when afterward they were forced to Censure and Condemn them, it was because they found great Reason. For notwithstanding the pretended Order of their Spirit to be gone, they staid and preach'd, Hearers and Admirers followed them. Coaches were frequently at their Doors: They were sent for to Rich Mens Houses; and it is not to be imagined, but where they gave their Blessing, they received an Offering. These and such like things made the Bishop of *London* think it needful to send a second Order to the same *French Church* to inquire farther after them.

Upon this second Order, the Vestry or Consistory gave them notice, according to their Methods, to appear and give Account of themselves; and finding them to neglect their Authority, contrary to their former Pretensions: Having besides, the Opinion of their Physician, agreeing with their own Judgments, that their Agitations and Prophecies were Voluntary and from themselves: Having one who had prophesied in the same way, acknowledging that he had counterfeited, and that he believed these Men, whom he had known and seen before,

to be Impostors: And receiving bad Accounts of their Lives from the hands of those that had most Reason to know them, they pass an Act of Censure or Condemnation of them, and caused it to be Register'd. And the other *French Churches*, by their Deputies, approved and commended their Conduct.

Now it is easy for cavilling Wits to find something to say against the plainest Truths, and the wisest Actions; But this Just and Right Sentence of this Grave Assembly, that was so willing to favour them as long as they could, will be an Eternal Reproach to those of our Nation, who after this fair Warning suffered themselves to be imposed upon. For though this should in Reason have put an end to their Successes, yet they went on with their Trade, and boasted of several Converts. One they had out of the Play-house, who was brought up by an Uncle, who snuffed Candles upon the Stage. Another I think sold Pyes; and some Boys had learned to agitate and speak some mean things; but these did but afford matter for Jest. They may at any time have as many of these as they can maintain and provide for: But that which of a sudden surpriz'd the Town was, that Two Gentlemen of Estates should declare themselves of them. Sir R--d B--y admired and follow'd them; and Mr. L--y prophesied amongst them, and out-did them in their own way; and this was indeed a Matter to be wondered at: But wise Men, who saw the Folly and Meanness of their Prophecies, saw plainly, that Sir Richard Bulkeley must have, what often happens, a weak Judgment joined with his Learning; and Mr. L--y must be fallen into a prophetick Enthusiastick Madness, than which nothing is more common in History.

One plain touch of his Madness is, that strong Imagination he had, That God Almighty sealed his Commission just upon the 26th Day of June. He had prophesied a Fortnight before that; and those Prophecies, as well as the rest, are printed; but a warm Fancy touch'd his Brain, that that was the very Day of Sealing; and afterward, in one of his Ravings, he pulled a Book out of his Pocket, and mark'd that down for the very Day. To me that Imagination of his appears

as

as plain a touch of Madneſs as any of the Follies of *Bedlam*. But what Judgment can be made of his Actions will appear beſt in the next Chapter, where I ſhall conſider their Doctrines and pretended Miracles more particularly.

C H A P. II.

Containing an Examination of their Doctrines and pretended Miracles.

HAVING laid together ſo much of the Hiſtory of theſe Men, as may be needful to give us light in judging of their Pretenſions; I ſhall proceed to conſider ſome of the Arguments, by which they have ſeduced thoſe that they have drawn after them. For it is not to be imagined they could have carried on their Trade ſo long, without having ſomething to ſay for themſelves. And tho' their Pretenſions will be found agreeable to their Characters; yet ſince they have ſeduced ſome honeſt Men, and intangled others, for their ſakes we muſt think it a Work of Charity, to offer what aſſiſtance we can for their Recovery. I ſhall conſider therefore, as impartially as I can, *Fiſt*, How very weak their Proofs are of true Prophecy. *2dly*, How palpable the Tokens are of their Deceit and Deluſion.

But before I examine the Arguments they pretend to, I muſt premiſe, that if their Signs be not wonderfully plain, we have very good Ground to reject them: For our *Bleſſed Saviour* hath not promiſed us any new *Prophets* and *Miracles*. He hath rather put his Seal to the inſpired Books, with a terrible Threatning of thoſe that ſhould add to them. He warned us therefore, that when falſe *Chriſts* and falſe *Prophets* ſhould come with great Signs and Wonders, we ſhould not believe or go out to ſee them. Accordingly God's Church hath ſtood without *Prophets* ſince the Age of the *Apoſtles*: Inſomuch, that tho' God hath many times wrought even ſupernatural Bleſſings

Blessings and Judgments ; yet I believe these Men themselves cannot name One *Commissioned Prophet*. Still farther, with respect to this point of the time of the Day of Judgment, above all others, we have least Reason to expect *Prophets* ; because it is better for us to be always in Expectation, and continually prepared for it. God Almighty hath therefore declared, that it *should come as a Thief in the Night, when we look'd not for it* ; and Mens Pretensions to foretel and determine its Day and Year, hath always been the most common subject Matter of Delusion. Now since this is the State of this Case, no doubt but every good Christian, who takes care to prepare for our Saviour's Coming, by a Life of Piety and Sobriety, Justice and Charity, may count it an Act of Faith and Steadfastness in his Religion, to reject all that they have pretended to, without interrupting his Peace by nice Inquiries after them. But for the sake of those that have already, or may be in danger of intangling themselves, so far as to want some help for their Satisfaction, I will proceed, as I propos'd, to the Examination of their Pretensions and Actions more particularly.

Now our *Blessed Saviour* teaches us, that *Prophets* are to be known by their *Fruits* : And the *Fruits* we have to consider in these, are their *Doctrines* and their *Miracles*. There are indeed other good Fruits that God's Prophets have assisted Civil Magistrates in bringing forth for the Benefit and Deliverance of their Countries ; but these have brought forth nothing of that sort. Bloodshed and Ruine of their Friends have been their Fruits abroad ; and Fear, and Fright, and Disquieting sober People, have been their Fruit here at home : And therefore what we have to examine, are their *Doctrines*, and their *Miracles*. And as their *Miracles* must be the Foundation of their *Doctrines*, I will consider them first.

And those done in *France*, and published in the *Cry from the Desert*, tho' they are not proper Proofs of any Doctrines that Mr. *Lacy* and Mr. *Marion* preach and publish now in *London* so long after ; yet I conceive they stick most with our *English* Readers : And of those *French* Miracles, that of *Claris's*, who is said to have endured

endured the Fire unburnt, I think makes the most impression of any.

But now in this point, we want that which in case of Miracles we have great Reason to exact particularly ; and that is, *good Proof*. For the Chief Witnesses that we have of his enduring the Fire, are *John Cavalier* and *Durand Fage* ; and upon Examination it appears plainly, that they are very bad Men : And therefore it may very reasonably be suspected, that they have magnified the Story in telling. Perhaps there might be something of that Nature done ; but it may be the Fire might be mostly of *Straw* that made a Blaze, and was out again before ever the bigger pieces of *Wood* were kindled. Perhaps the *Straw* might be at a little distance round about him : Perhaps his *Cloaths* might be so wet as to endure a short Blaze. And I the rather mention these hints, because *Mr. Marion* hath an odd Expression in one of his *Warnings*, page 79. where encouraging his Friends against some Judgments that should fall upon them, saith he, *'Tis but a Fire of Straw my Child, 'tis but a Fire of Straw, that 'tis no sooner kindled, but 'tis out again.* Sometimes Men blab out Truths when they do not think on it. But however, since we have no more Credible Witnesses than those two, we may safely leave that Matter, which we are no ways concern'd in, till we are better satisfied of the Fact.

Besides this, I add, 2dly, That Barbarous and Idolatrous Nations have abounded with such kind of Trials, or *Ordeals*. But Wise and Civiliz'd Kings and People have been so far from counting them sure Tokens, either of Guilt or Innocence, Truth or Falshood, that they have made Laws, and used great Endeavours to Suppress them. Our own Nation, in ignorant Times, had its share in those Superstitions. Men might then by Law be try'd by holding their Hand in scalding Water, or swimming upon Cold : by carrying hot Iron, or walking blindfold thorough hot Plow-shares : And one way they had, of taking the *Decretory Morsel*, i. e. the Holy Sacrament ; with Prayers, that it might become a Disease within them, if they were Guilty : But our more learned and improved Ages have with great Reason
rejected

rejected them, not knowing what Spirit those preternatural Answers came from. They were afraid, if they tempted God, he might permit the Devil to give the Answer.

I add, 3dly, That notwithstanding that, and all the other supernatural Facts, by which these pretended *Prophets* say, they were led to the War; the sad Issue to them, was such as gives us no Encouragement to follow their Example.

And, *Lastly*, Notwithstanding their high Pretensions, their own Church, the *French Protestants* in London, Men of Worth and Learning, who have most reason to know the Characters of these Men, and the Truth of their Actions, have condemned them as *false Prophets*, as I have shewn at large. And since that Matter stands thus, we must for ever forfeit the Reputation of a staunch and wise Nation, if we receive such rejected Pretenders to Prophecy, upon the Credit of a Miracle that hath no relation to us. *Clariss* might be free from a treacherous Correspondence with the *French*, of which he was vehemently suspected; and yet these most assuredly are false Prophets, as their own Church hath judg'd them.

As for their Miracles here at home; the first, I think, that they pretend to, is the Gift of Languages: And if this Matter of Fact had any reasonable Attestation, I should make no great Difficulty of allowing it. For both in the *Roman Ritual*, and all good Authors, that have written concerning *Possession* by Evil Spirits Speaking with Tongues, is laid down as one Sign of a Demoniac. For tho' we maintain, that the *Devil* cannot work such Miracles as those upon which our Holy Religion is founded; we do not deny, but he can speak as many Languages as *Mr. Facio*. But as I would not make this Temptation, which God in his Wisdom hath permitted, greater than it is, I cannot but take Notice, That it is very wonderful, that no Body should have this Gift of Tongues but *Mr. Lacy*. *Mr. Marion*, that came a Stranger, to preach in a strange Country, hath it not. *Mr. Allut*, and *Mrs. Allut*, and *Cavalier*, and others, that have the same want of it, have it not; and for lack of it, are forced to speak to *English Auditors* in an *unknown* Tongue.

Tongue: And Mr. *Lacy*, who can speak best in our known *Tongue*, hath this Gift, that he may speak in an *Unknown*. This looks very oddly in my Mind: And it seems as strange to me, that Mr. *Lacy* should at all pretend, that his speaking *French*, in his Fits, is any Miracle: For he speaks *French* at other times: He converses daily with them; continually hears their *French* Prophecies; and hath translated one, if not more, of their Books upon this Subject; and must have read others before them, or else he must have abused us with wrong Translations. Now since Mr. *Lacy* owns himself of a tenacious Memory, and is doubtless a Person of a good Competency of Natural Parts: How came it into his Mind to think his speaking *French* a Miracle? Why he saith, the *French* he speaks in his Extasies, is better than what he speaks out of them, in his Conversation. And no manner of doubt but it is: Because this is the Subject that he is Master of, and upon which his Thoughts are continually working Day and Night, with too deep Impressions.

And this same Answer may serve for his *Latin*: For in that Language he had read *Virgil* and *Horace*: He had studied it a Year after he left School; and after that he had read it accidentally: And tho' in reading *Strada* he met with foreign Names, and Terms of War, that he understood not, nor cared to learn; yet he may understand Books of Prophecy, where the *Latin* is very easy, and such as he is used to; and therefore tho' he understood not *Strada*, he understood *Apparatus in Librum Zohar*, a Rabbinical Enthusiastic Author, that he hath conversed too much with, and quotes in his Epistle before Mr. *Marion's* Warnings.

As for his *Greek*, he tells us, he was but little entered into that at School; and his miraculous Spirit keeps a decent Proportion with his Abilities. For, I think, we have but two Lines of that Language; and if those make any Converts, we must be contented to bear the loss of such as will be drawn so easily.

But I am apt to think that Mr. *Lacy*, upon second Thoughts, is willing to let this Pretension fall. Though at first he might wonder at the readiness with which he

spake

spake those Tongues, yet by farther considering the easiness of that Latin, and the help of his Scribe, I hope he perceives his Error, in laying too much weight upon that: For in his *Third Volume* he hath quite left it off; and in the first Page of his *Answer to the Enthusiastick Impostors no True Prophets*, speaking of Miracles, he saith, *I have pretended to nothing of that kind, but a forcible removal of my Person; Restoring the Blind; and healing One Suffocated.*

And suppose now, for Argument sake, I should grant all these three Facts to be true; could Mr. Lacy think three such small Works as these, done in Corners, are Proof enough to a *Wise State*, and a *Christian Nation*, to receive Prophets? when for 1600 Years before, the Church of God hath stood happily without them: For tho' we have not had Prophets; doth Mr. Lacy think, there hath not been much greater Appearance of them, than these? when our *Blessed Saviour* foretold us, that *false Christs* should shew great Signs and Wonders enough to deceive the very *Elect*. Were not those great Signs, bigger than Sliding cross a Room, and *Betty Grey's* not seeing for one Hour, and looking Black in the Face for two, which forty cunning Fellows can imitate? But however, I will examine those three Miracles, as they call them, tho' they do not much deserve it; for they are so mean, that they almost tempt one to question, whether they have even so much as the *Devil's Power* to excuse their Credulity.

As for sliding cross the Room; first, Mr. Lacy cannot but know, that when Persons are fallen into a State of Madness, their Strength, at some critical times, is much greater than it is in its usual Course; and then, if it be employ'd that way, the Person may very well slide cross a Floor with a Motion unusual. And for what they say of his *shaking* the Room, that only serves to make a seeming Wonder where there is none; for every hasty step that a Man takes, shakes a Chamber; and the very shaking of it makes it likely, that the Motion was by the Strength of his Legs and Heels, tho' they that saw it, in that sudden surprize, did not perceive it. If he had slid cross, and made no noise or shaking, that had

been the common Sign that is given of a Spirits moving Mens Bodies: But when the Floor shaked as he fled, that was just as it should be, by Matter moving by strength impressed upon Matter. But is this like one of the Divine, Powerful, and Beneficial Miracles of our Saviour? Was this any thing tending, either to God's Honour, or Man's Service? It is rather such as I am ashamed to spend time in Answering.

The Second Miracle is, The Cure of *Betty Grey's* Blindness. But before any one can determine, how much weight may, in common Prudence, be laid upon that, he must consider, that this thing was acted in an Inn, several Miles from *London*; where they had hid themselves so carefully, that even the Master of the House, at that time, knew not who they were, or what they were doing. Then it must be added, that this *Betty* or *Elizabeth Grey*, is a young Woman of no extraordinary Character; and having conversed so much with the Play-house, is much more likely to be an *Actress* than a *Prophetess*. Then the very face of the thing carries all Marks of a *Counterfeit*; for she was well, without any defect in her Eye-sight that wanted any Cure; but of a sudden, as they were together at Dinner, in a private Room in the Inn, she cried out, *God bless her*, and clap'd her Hands upon her Eyes, and said, *she could not see*; and with much rubbing of them, made them look, as *Sir Richard Bulkeley* and *Mr. Facio* saith, *Flaccid and Undulating*. Then she went to her Prayers; and according to their way of Praying, or Talking rather, with God, she makes as if God Almighty should say to her, *Aye, this is for your Unbelief, Gentlewoman. What if the World won't believe it, therefore you won't. If I do restore you to sight again, 'tis more than you deserve.* And after that, *Mr. Lacy*, speaking some things as unlikely to proceed from God Almighty as this is, struck his Thumbs over her Eyes, and in less than an Hour, the Blindness, Experiments, Prayers, Dialogues, and Cure, were all over.

And tho' upon their Publishing this Miracle, they were told, that no Sober Christian, or Pious Person, could in common Prudence have any regard to such useless, private,

vate, and little Works, upon such a suspicious young Woman, of their own Company, and that therefore more such Works would signify nothing; yet they can lay before us no better, nor work Wonders upon any Body else; and therefore their third and last Miracle is upon the same *Betty Grey* again, and then she pretended to be *Choked*: and she was indeed black in the Face, and bloated, and having her Hair loose about her like a Mad-woman, did look very oddly: But the sober Account that the *honest Quaker*, and *John Davis*, who were both present, and declared at the time, that they believed it a Trick, is such as will satisfy any impartial Reader. What is more common, than for stubborn Children to hold their Breath till they are black in the Face? Most Counterfeit Demoniacks have made use of this Trick. The *Boy of Bilson* could do it when he would; and *William Somers*, the famous Impostor, that gave the Government much Trouble at *Nottingham*, in the latter end of *Queen Elizabeth's* Reign. He counterfeited a Possession and Cure, till he had brought himself into the Gaol for his Knaveries, and would throw himself into his Fits there, till the Gaoler clapp'd a pair of Knippers to him, and then he rose up out of his dead Fit, and owned his Counterfeiting, and acted over all his Tricks before Judge *Anderson*, and many others after that, and would come out of them when the Spectators bid him.

And therefore, I think, I need not weary my Reader in any longer and unnecessary Remarks upon the meanness of these Wonders, but may pass on to their Alienations of Mind, and their Agitations, and those violent Motions of Body, that precede their Effusions, and go along with them.

And since Christianity and good Learning have prevail'd, and Laws and Governments have been in greater Perfection than they were in ancient Ages, these Extratrick Actions have not had Credit enough to shew themselves in the Church by way of *Prophecy*. In the Cases of *Witchcraft* and *Possession*, there hath been a great deal of that kind of Spirit; but in way of *Prophecy* it hath been so rare, that some Ingenious Men have been ready

to question the Relations we have of them, both amongst the *Heathens*, and *false Prophets* amongst the *Jews*. But this, and some other modern Instances, both give Credit to these ancient Histories, and shew us, That as Human Nature is still the same, so even this Spirit is not removed so far from us, but that an Enthusiastical Religion, and a Credulous Age, might raise it again, to the great Disquiet of the World, that is subject to Evils of a thousand Sorts.

And Mr. *Lacy* himself, in his Preface to Mr. *Marion's Warnings*, p. 20. leads us back to the very true Springs from which whole Streams of this Spirit very plentifully flowed. For when Mr. *Lacy* writes not by his Enthusiastick Spirit, but by his own Judgment, he shews himself a Person of good Sense and Piety, tho' too deep engaged in these Notions, that are dangerous to most, but much more to him, whose Birth, to my Knowledge, gave him a strong Bias to these kinds of Delusion: And of the several Precedents that Mr. *Lacy* gives us, the three first are *Heathen Oracles*, *Heathen Prophets*, and *Sybills*. And it is matter of just Wonder, how Mr. *Lacy* could see, that this Violent Spirit was the same with the *Heathen false Prophets*, and know that it had twice led the poor *French Protestants* to their Destruction, and hear that it speaks here not the peaceable Doctrines of Christ; but Blood, Tumults, and Overturning of States; and yet not know, that if it was any thing more than Human, it must be Diabolical: For he must needs know, that those lying Spirits had been the most mischievous Instruments, that ever the Devil had made use of for the deceiving the Nations; and their *Agitations*, as they call them now, were the Arguments by which they deceived them.

But he adds, that true Prophets, *Saul*, *Balaam*, *David*, *Jeremiah*, *Ezekiel*, and *Daniel*, had them as well as those.--- That *David* was ever under such Agitations, I no ways believe. The Art and Elegancy of his Divine Poems, shew that they were composed with Care and Study, to which the Blessing of Inspiration was added, as a Reward upon his devout Labours. The same must be said of all the more perfect Prophets. *Moses*, the
Authors

Authors of *Judges* and *Ruth*; *Samuel*, the Authors of *Kings*, *Chronicles* and *Esther*; *Nehemiah*, *Ezra*, *Job*, *Solomon*, *Isaiah*, and I think *Jeremiah*; and most, if not all the *Minor Prophets*, wrote in this same reasonable way, with the help of Study and Learning, as well as Inspiration: And the Excellency and Usefulness of this kind of Prophecy above the other, is Visible in their Works to this Day. But it is true, that *Saul*, a Man full of Rage and Passion, had such a strong Operation upon him; not as convulsed him, but as conquered his untamed Spirit, and made him put off his Cloaths, tho' perhaps not all, but only his Kingly Ornaments, and prostrate himself before those that he came to Apprehend: And the Sacred History reaches us, how in the after-course of his Life, his violent Devotions were succeeded by an evil Spirit of Despair, Rage and Cruelty, and yet with as strong Effects upon his Body accompanying this sad State. *Balaam* is Mr. *Lacy's* 2d instance: But he should consider, that tho' God was pleased to over-rule him at that time, as he may have given many an Answer by *Heathen Oracles*; yet *Balaam* was a *Southsayer* and *Wizard*, and practised those Divinations and Witchcrafts, for which the Divine Law required, that they that were guilty of them should be put to Death. *Ezekiel* and *Daniel*, who prophesied in the time of the Captivity, amongst the *Magicians* of *Babylon*, who very likely prophesied the same way, had some bodily Effects upon them, not Hiccoughs and Gulping, but such as were usual with Visions and Trances. But doth Mr. *Lacy* imagine, that their Trances were look'd upon as the Proof of their Inspiration? Were their bodily Emotions the Reason why the Church added their Books to the Canon of Scripture? No, their bodily Effects were common, in a great measure, to the false Prophets; and the Reason why the Church of God received them, when it rejected others, was that Divine Power that went along with them, and confirmed their Word. It was not *Daniel's* Trembling, but his telling *Nebuchadnezzar* his forgotten Dream, that made them see that the Spirit of the Holy God was in him. And the following Ages received increase of their Faith, by seeing the other Pro-

phesies in their Books fulfilled ; and observing the great Power they had in promoting true Piety, Sobriety, and good Order in the World.

And since Mr. *Lacy* hath himself led us to the *Heathen Prophets, Oracles* and *Sybills*, amongst whom this Spirit was most plentiful, I will add some Examples of their way of Prophecy, that it may be seen how likely it is, that both theirs, and ours, do indeed come from the same Fountain.

Virgil, in the 6th Book of his *Aeneas*, makes a very particular Description of a *Prophetess* at *Delphos*, of whom *Aeneas* went to inquire his Fortune ; and I will quote it from Mr. *Dryden's* Translation. At her first entry into the Temple she speaks as follows.

He comes, behold the God ! This while she said,
And shivering, at the sacred Entry staid ;
Her Colour chang'd, her Face was not the same,
And hollow Groans from her deep Spirit came ;
Her Hair stood up : Convulsive Rage possess'd
Her trembling Limbs, and heav'd her lab'ring Breast,
Greater than Human kind she seem'd to look,
And with an Accent, more than Mortal, spoke ;
Her staring Eyes with sparkling Fury rowl,
When all the God came rushing on her Soul.
Swiftly she turn'd, and foaming as she spoke,
Why this delay, she cry'd ? The Powers invoke :
Thy Prayers alone can open this Abode,
Else vain are my Demands, and dumb the God.

As soon as *Aeneas* had made his Prayer, the Description goes on with her Character.

Strugling in vain, impatient of her load,
And lab'ring underneath the pond'rous God,
The more she strove to shake him from her Breast,
With more and far superior force he press'd ;
Commands his Entrance, and without Controul,
Usurps her Organs, and inspires her Soul.
Now with a furious Blast the Hundred Doors
Ope of themselves : A rushing Whirlwind roars
Within the Cave, and *Sybills* Voice restores.

}
One

One must have thought this had been meer Poetry, if such Examples in our own times had not given us Reason to believe, that the Effusions of their Enthusiasts, together with the Arts whereby they raised and manag'd them, made the Appearance of them very like the Description.

The Priests, Worshippers of *Bacchus*, that added the Fumes of New Wine to their Natural Enthusiasms, rose higher than any other in these Frantick Devotions. *Euripides*, who was one of the Wisest and Gravest of the Heathen Poets, describes the manner of their Feasts of *Bacchus*, and the Miracles that were the Foundation of them, with so much Advantage, and such forcible Recommendations, that I cannot think, but that at that time he must have taken their Worship for an Act of true Piety. For, till Time and Experience, and our Holy Christian Religion, shewed the World their Delusion, even wise Men were not able to see through those Appearances there were of Inspiration; and therefore they gain'd Ground, till they became the Religion of those Times. In his *Baccha* he describes their gravest Women, Young and Old, Married and Unmarried, leaving their Houses in the Night-time, and dancing upon the tops of Snowy Hills, with their Hair about their Shoulders, Garlands upon their Heads, and Staves ty'd round, with Leaves in their Hands, and an antick Dress of Skins, not sewed, but twisted about them. They believed, they saw *Bacchus* himself leading up their Dances. When one of them howled out a Song to him, under the Name of *Bromius*, all the rest filled the Woods and Vales with their shrill Voices. In that Alienation of Mind that they were sometimes in, they fancied they pulled up Trees, and that Old Women ran like Hinds. They fancied they play'd with Tygers and Serpents: And young Women that left their Sucking Children at home, believed they suckled Wolves and young Lions unhurt. They flew like Enemies upon a Village near their consecrated Hill; and when the Inhabitants came out to oppose them, their Spears of Iron would not enter the Skins of these *Bacche*; but on the contrary, their Joy-staves killed many of their Enemies, and drove away the rest before them,

I know

I know not where I can find in History a fitter Parallel, or Comment, upon this, than we have in *Durand Fage's Declaration in the Cry from the Desert*, p. 70. He is one of our pretended Prophets here in London, and saith there, *When the Case was to be engaged in Battle, I dare say for my self, if the Spirit had strengthened me with these good Words, Fear nothing, my Child, I will preserve and stand by thee, I rushed into the midst of the Enemy, as if their Hands had been Paper, and I were shelter'd in Steel. By the encouragement of such happy Words, from the Spirit of God, our Boys of twelve Years old laid about them on the right and left, like Valiant Men. Those who had neither Sword nor Gun, did Wonders with a Club, Pitchfork, or Sling. The Showers of Musket-balls whistled in our Ears, went through our Hats, and Sleeves, without Terror. If the Spirit had said, Fear not ; a shower of Bullets was but as one of common Hail.*--- I make no doubt, but that both those *Bacchanals*, and these *Camisars*, did more in their Frantick Fits, than they would or could have done without them : But it is notorious, that the great Bulk of their pretended Facts were Delusion, like Witches Feasts and Journies ; and the several Ends of them shew'd us what bad ways they were that they went in. The End of those *Bacchanals* was, That Time and Christianity made their Delusions fall with Shame. The End of the *Camisars* was, That they were beaten, till they thought it Presumption to tempt God farther : And tho' our pretended Prophets are not come to their last End, yet they are got as far towards it as the Pillory : And if they continue their Folly, they may justly fear, that the farther Consequences will be answerable to their own very unwise, if not wicked Premisses.

And before I leave this point, I know it would be acceptable to most Readers, if I could distinguish more particularly, how much of the Agitations of these pretended Prophets is owing to Knavery, how much to Credulity, how much to Natural Enthusiasm, and how much to a Diabolical Spirit speaking in them. But as that is not much material, I think it is better not to be too particular. For if in Compliment to that great Learning, that is said to be in some of them, I should attribute

attribute to the Cunning of any of them, that which after all their Pretences may be owing to their Folly, those that are indeed deceived, would make use of my mistake for hardening themselves in their wrong way. And therefore having already given such plain Signs of Dishonesty of some of them, as arise from the particular Facts and Characters as I pass'd, I shall leave the rest to divide the several Shares of Knavery, or Credulity, amongst themselves: Only this I will say, That as far as Mr. *Daude*, *Facio*, *Marion*, and *Portales*, are guilty even of any unfair Management, they are justly to be hated by all good Men; because they have attested their several Parts with a *Solemn Oath* of their own Sincerity. Let those that are pleased, and encourage this as a Plot, consider that they laid their Foundation upon a Sacred Oath, that it was no Plot; and let them draw then what Advantage they can from it. But it will be time enough to consider this, when it is seen, how they behave themselves when their Farce is over: And in the mean time, as it is not to be doubted, but that some are indeed deluded, and believe themselves inspired: I will add, that their Delusion arises partly from not knowing the Secret, and (as I may truly call them) the *Occult Qualities* of their own Souls and Bodies; and partly from a mischievous Art, that they are taught under the specious Name of *previous Adaptations*, whereby they must prepare themselves for the Prophetick Vision.

Those two Heads, with proper Illustrations and Examples, would deserve a Book, rather than these short Hints that I shall give them. But concerning the First, All the World knows, that the secret Powers of the Soul are wonderful. Its Diseases, Enthusiasms, Extasies, and Distractions, are as strange in their Kind, as the deepest Penetrations of the greatest Minds. When its Strings are stretched too far, either by much Study, vehement Devotion, mystical Divinity, or the supposed Presence of an invisible Being, and its Tongue is let loose to speak its own Thoughts, it will surprize both it self and Hearers, with its own Flights, Prayers, Prophecies, or Exhortations; and as Passion seldom wants Words, it will have great readiness of Expression without Study;
But

But whether it remembers, or remembers not what it speaks, we have as much Reason, for the most part, to believe its Effusions to proceed from its self, as its Ravings in a Fever, or the Scenes it will lay in Dreams. But however Natural these things are, the Persons are apt, and very willing to believe them Inspirations, especially when they happen to them after Prayers, in which they believe themselves Sincere and Pious. Now when such Persons fall into cunning Mens Hands, they manage them by speaking often before them, such things as they desire they should say in their Fits, and help them out afterward, by interpreting their Effusions to their own Mind. Besides this, they often make use of intoxicating Liquors, or Fumigations, to raise their Minds at particular times. And *Pliny*, in his *Natural History*, tells us one Herb, that was famous amongst them for that purpose.

What I shall say of the Second Head, (*viz.*) Their own voluntary previous Adaptations, or Adornations that they give themselves, I shall ground upon the fore-mentioned Quotation that *Mr. Lacy* makes out of the *Apparatus in Librum Sohar*---Every Prophet, saith he, before the uttering of his Prophecy, must be prepared and adorned : Which previous Adaptation they either give to themselves, or the Angel of God performs it in them---wherefore in the time of their Prophesying, their Bodies did tremble, until their Minds were enlightened ; and then it was that they were made fit for the Prophetick Vision.--- To this Quotation *Mr. Lacy* adds of his own, ---That Adaptation, or Preparation, which they give to themselves, consists in an Earnest Desire, in Prayers, and applying to God, and sometimes in Fasting. This both unriddles the Mystery of their Prophesying, and shews how justly God may suffer them to be deceived, even by Evil Spirits, as far as it may be thought that they have a Share in it. For observe *Mr. Lacy's* own Comment ; The Preparation for Prophecy, is an Earnest Desire, and an Earnest Prayer for it : But by what Authority of Scripture, or Reason, doth any Man now presume to Pray, or even Desire, to be made a Prophet in our Age, when we have neither Promise, nor want of Prophets, and when God hath been

been pleased to preserve his Church so long without them? Why should they not be satisfied with a common Lot of Human Nature, and such Proportions of Faith, and Knowledge, and Ignorance also, as other good Men, in Submission to God's Will, are patient under? Why do they affect a higher State, and covet to be Prophets, and pray earnestly for Supernatural Gifts, and immediate Answers to their Prayers? When Boys and Girls come out of the *Taverns* and *Play-houses*, and want greatly to be Catechized, and taught the first Principles of Religion: By what diabolical Pride do they teach them to set their Hearts upon a desire of Prophecy, before they have learn'd Virtue? And pray vehemently, that they may be made Teachers, before they have been Learners? And it is observable, that they make their very vehement, but very sinful Prayers, and that stirring up their Strength which they are taught to add to them, the very Instrument of their Delusion: For a vehement Prayer, with Extension of Voice, doth naturally warm their Heads, and cause heating of their Breasts, and alteration of their way of Breathing: And it will cause those Effects stronger still, when they are taught to pray vehemently, though they speak nothing; for then all the Prayer is Sighing, and Groaning, and Breathing quick. Then, when these Prayers are for the Gift of Prophecy, they are taught, that those bodily Effects are the first Approaches of the Spirit, and they must be sure not to stifle or suppress its Motions, but stir up all their Strength to help them forward; for Prophets, they say, give themselves the previous Adaptations, that go before the Prophetick Vision. And as this contains the greatest part of their Prophetick Art, the poor deluded Boys advance in it the faster, because at first they may not do it in Knavery, but an ignorant kind of Sincerity, and strong Desire after that which is not lawful for the strongest Christian upon Earth to pray for. I will not be more particular: We see by this, that their Spirit begins in Diabolical Pride; and Spiritual Drunkenness and Delusion doth as naturally follow such sinful Prayers and Preparations, as common Drunkenness follows Excess of Wine,

And

And having now examined their Miracles, and found none that are worthy of a wise Man's regard ; I will consider, whether their *Doctrines*, or *Warnings*, as they call them, have any such Advantages, that their own Excellency may recommend these Prophets, tho' they want the usual Credentials.

Two Things Mr. *Lacy* saith of them : That they tend to Sanctification ; and that they agree with the Holy Scriptures.

That they do, in general terms, call for Sanctification, and bid Men Repent and be Good, is not to be deny'd : But then it must be considered, that since our *Blessed Saviour* hath grounded a Noble, Rational and Divine Morality upon so strong a Foundation, as it is laid in our Holy Religion, all Pretenders have made high Boasts of this Sort. Mr. *Lacy* cannot name one *false Prophet*, who hath not magnified himself, and condemned the rest of the World upon this score. But what Opinion must we have of their Holiness, and those prudent Guards that should preserve it, when in the 28th page of Mr. *Lacy's* 2d Part of *Warnings*, we find him, who is the Pattern of the rest, acting over the *Canticles*, with a young Girl of Sixteen in his Arms, and these Words in his Mouth ? *Everlasting Espousals betwixt me and my Beloved, &c. I have sought thee, oh my Love, &c. I will kiss thee with the Kisses of my Mouth, my Beloved. They shall lye within my Arms, every Night, every Day, &c. and as I delight my self over thee, so shall thy panting Heart always breath and rise with Tenderness, and express it self with Transport to discern, to value, to esteem, to delight in my sweet Embraces and Visits, various, various every Day.* Suppose now that a Sober Man should be so unfortunate, as to have his Wife or Daughter frightened by their Threatnings, or ensnared by their Pretences of Holiness, and carried to their secret Meetings, and more private Conversations ; what possible means could he have to secure her Fame and Virtue ? For, allowing that Mr. *Lacy's* Virtue should secure him, how can he be sure that others will be Innocent ? For there are Young Prophets amongst them as well as Old, of such Lives and Characters as we have heard ; and they have as much
Right

Right to Exemplify the Mystery of Spiritual Marriage as Mr. *Lacy*; and when they are acting over the *Canticles*, and adding Embraces to the tenderest Expressions, as Mr. *Lacy* hath shewn them an Example, who can be sure that Evil will not come? But I will not enlarge upon this: It is uneasy to speak it; and I hope it is the first time that ever such a thing was done in any Religious Meeting whatever. And as its own Danger and Indecency ought to give all Sober Persons a great Displeasure at them, for the Dishonour they have done Religion, I will only add, That the Expressions of the Holy Scriptures, used with that Gravity with which they were spoken, and kept in Metaphor as they were first written, are no ways Indecent, but very Instructive; but acting them over in a Religious Assembly, with a Girl in his Arms, is ridiculing both Scripture and Religion; and if Evil does not come of it, I think, it may be said, it is almost the first time that such Enthusiasts have escaped.

But then Mr. *Lacy* urges it much and often, That in their Doctrines they have nothing contrary to Scripture. And excepting their Fundamental Error, That they are to be *Kings* and *Prophets*, and that we are to be killed and destroyed, even tho' we be Good, if we do not also believe in them; I know not whether they have many false Doctrines; for they have hardly any Doctrines at all, or any Rational Argument soberly discussed, either in Divinity or Morality. Mr. *Marion's* first *Warnings* are like the incoherent Ravings of *Oliver's Porter*, rather than the Discourses of a Sober Man: And his Threatnings of the *French King* are as foolish, as if he was sent on purpose to ridicule our War with him, as if our Hopes of bringing him to a just Peace, were as groundless as the filthy Dreams of these pretended Prophets. And for Mr. *Lacy*, when he falls into a way of Praying, or is upon any common Topick that he hath been used to, he speaks with such a kind of Readiness and Fluency as they do, who indulge themselves in those extempory Familiarities with God Almighty, that we dare not make use of: But when he is out of those beaten Paths, he is flat and indecent, sometimes ridiculous,
and

and sometimes even blasphemous. I cannot say I have had patience to read over all his Books, though I have drawn up these few Observations; but such scattered Flowers as these lie dispers'd in those parts that I have run over: *Fiddle Faddle, Tom Fools Paradise, Humble Jumble, Blockhead, Poltroon, Scoundrel, Butcher, wretched Scoundrels, Vile All-be-naughts, Lindsey-wolfey stuff, no Quidlibets, Quodlibets, Gentlemen.* In the 127th page of his *Second Part*, speaking of something that we were to learn, he makes as if God should say, ---*I'll cram it down your Throats, and follow you with it into Hell, if you won't know it sooner.* But I will give but one Instance more at large, tho' I might as easily give a hundred: It is in the 121st page of his *Second Part*; there speaking in the Sacred Name of the Almighty, he brings him in promising Mr. Lacy an extraordinary way of Interpreting Scripture, and saith he, ---*Well, one way thou shalt explain the Scripture is, what none here do think of: Pray ask them.* Mr. Facio, which way do you think I shall be able to explain the Scriptures? By what way, Mr. Facio, pray, tell?

Then he ask'd Sir R. B. and every one in the Company by Name, their Opinion; and every one gave in their own Answer severally: After which he himself answered, *Why, it shall be by striking your Disputers, Block-heads; making them to be they don't know where: That shall be a great advantage against my Disputers; I'll confound them. Well, thou shalt carry an English Bible and no more: Have that with thee, and thou shalt be directed by the casual opening of the Book, or by express Intimation of the place, and thou shalt need no other. Thou shalt so explain it, that all their Fiddle Faddle Comments, and a Beadrol of Doctors that know nothing of me, tho' they know a few Books and Letters jumbled together, shall not be able to answer.--* There is no doubt to be made, but that God Almighty condescends greatly to the weakness of Man, and makes little account of fine Language; but yet the rejecting, at first sight, such things as these from being spoken by God, or any Angel in his Name, is a Debt we owe to the Honour of God and Religion: And no Man, who hath preserved in his Mind any tolerable degree

degree of that awful Sense and Veneration, that we ought to preserve of the Divine Majesty, can suffer himself to make any doubt, whether God Almighty would hold such mean Dialogues, and give such wrong and very trifling Answers.

And now having examined these Pretenders by the Marks of true Prophets, and found them wanting in every particular; I will consider some of the Tokens of false Prophets, and see how plain and broad the Marks of that Leprosy are upon them.

First, The Behaviour in their Inspirations, is not like that of Men moved by the Holy Ghost: Whistling, Singing, Drumming, and Laughing, in the midst of their Discourses. These are usual Signs of Madness or Possession; but no ways agreeable to Divine Inspiration.

Secondly, Then their Prayers and Doctrines concerning them, are an Offence to any Sober Person that reads them. They bring in God Almighty surrendering himself to them, promising that their Prayers shall be Commands, and that they shall force God to answer them. I never read any thing that came near them, except in *Hacket*, that was hang'd for Blasphemy and Seditious Prophecies in Queen *Elizabeth's* Reign. He would say, *Lord, according to thy Promise, Thou hast Power, and I have Faith, therefore it shall come to pass.* Vid. *Conspiracy for pretended Reformation*, p. 9.

Thirdly, Notwithstanding what Mr. *Lacy* saith of their Agreement with the Scriptures, their *Warnings* do contain many things contrary to the Holy Scriptures. They aimed indeed to keep themselves within the common received Doctrines; but as there is much Folly, where there are many Words; so they have advanced many Doctrines contrary to the Scriptures, and some very dangerous and destructive. It is against the true Interpretation of Scripture, that tho' our Saviour hath changed the Spirit of the Law, for a Spirit of Meekness and Charity, they should receive the old Spirit of Blood, and of calling Fire from Heaven, and expressly makes the

Levites killing their Brethren an Example to us. If their bloody Doctrines in this matter were to be generally received, it had been better for us, that they had revived all the Sacrifices and Rites of the *Temple*.

And as their Doctrines and Exhortations in this point are so very bad, that they ought not to be past over with such a short hint, I will add some of their *Warnings* for Samples. *M--n*, at his first coming over, could speak of little else but these Fighting Doctrines. Saith he in the 5th page, *Oh what overturning of States-- My Children shall have the Dominion-- How great Victories are near to be attained?* p. 2. *Oh what pity, will the World cry, that a People should be thus destroyed?* p. 49. *His Standards are about to appear. His Exploits are ready to shine forth over all the Earth. Rejoice, my Children, since ye are list'd with him. Whet your Swords; put all to the Sword; Sacrifice all that shall come in your way to the Wrath of the Lamb, who is ready to come.* P. 149. *Strike with both your Hands, my Children: Strike so that all the Earth may see it; Spare not, I tell you: Do the things that I command you. Strike, strike, and let the Blows be seen.* The great strain of their Prophecies are, Triumphs and Victories, mingled with Massacres, Carnage, Blood running down the Streets, and mighty Destructions.

And these are not to be thought only Tropes and Figures: For though in some places they throw in some metaphorical Explications for Salvo; yet they add Circumstances enough to fix a literal Sense, if ever their Numbers or Opportunities give them the Occasion. In the 98th page of the *Cry from the Desert*, we find, that they literally burnt several Churches in *France*; and they say, they did not save so much as the Gold and Silver, because they were devoted to Destruction, like the Goods of the old *Canaanites*. And here *Mr. Lacy* preaching that same Doctrine in the midst of *London*; for Protestant or Papist, French or English, are much at one to them: They are above these Distinctions. *July 23.* saith he in his Extasy; *Ab my Child! Thou wilt need that I even steel thy Heart, to see the Desolations of those (whom thy Authority shall strike dead.) Thy Prayer to me is a Com-*

mand.

mand. Thy Word, when I see fit to strike with immediate Death, thy Word shall be the Call to me : Therefore don't spare nor pity. Was it not my Command, that my ancient Israel should not spare the Canaanites? Did not I command the Levites to execute my Justice upon their own Kindred? That Command I give every one of my Children, whom I give the Power of Life and Death to. Do you think the Blessed Spirits, the Saints in Heaven, have any concern for their Relations lying under my avenging, eternal Wrath? Ye must prepare your Souls, for (the same frame with the Saints above) where they sing my Praises for the Vengeance I am taking now upon the Earth.

In his Warning on the 28th of July, he acted all the Parts of an Officer Lifting, and animating Soldiers, and teaching them to draw their Swords, shoot their Guns, and push their Pikes : And in the midst of his Warlike Spirit he calls, --You that are ready, come ; let us march, such as we are. The Loiterers shall have none of the Prize. Sound the Trumpet. Sword in hand. Advance. Discharge. See, see, what a great General with a small poor incomplete Army can do. The first discharge of the Artillery hath driven them away. Ay, when the Enemy flies, you false Friends, you come in Free-booters to plunder. Yes, you would have no hand in the Difficulty. You wait to see God's Judgments upon the Wicked, and hope to save your own Bacon time enough. Aye, but Runaways, loitering Soldiers, deserve to be cashired. This is the Representation of the Case of my tardy People ; They observe no Call, no Order of the General. They are desirous to out-stay the difficulty of the Conflict, before they will own to be in my Muster-Roll, &c. Upon the 23d of August, saith he, 'twill grievously trouble them to see, that I make use of Man's Hand in striking. And in the same Page, What was the Separation of Levi built upon, but a Zeal express by Acts of Terror?

I know not what judgment others may make of these Doctrines. Some may perhaps think that Multitudes of Men are such staunch Bodies, that such Doctrines may be preached, and such Experiments tried upon them without Danger : But for my part, I think, that as these Doctrines are contrary to the Gospel of our Saviour,

and the Law of Justice, so they are very dangerous and insufferable.

Then their frequent undervaluing of Learning in general, is contrary to the Doctrine of the Holy Scriptures. *Moses* is commended for his Learning; and it was an excellent Preparation for his Inspirations. Most of the Prophets were learned Men. *St. Paul's* Learning made him more Serviceable in the Church than the other Apostles. For Philosophical Learning is the Knowledge of God's Works of Nature, and Historical is the Knowledge of his Works of Providence. And if these People had had a little more of this Learning than they have, they would have known, that such Enthusiasts and false Prophets have been common things in the World, and have always brought Shame and Misery upon themselves, and those that were deceived by them.

Then, *Lastly*, Their Promises and Predictions have fail'd most lamentably; I will mention but few of these, because others have collected them particularly. Upon the 5th of August *Mr. Lacy* promised to stand the Trial of Fire: But he never harped upon that string more. *Mr. Marion* and *Mr. Lacy* both talked of speedy Commotions, Tumults, and great Havock, London should be burnt in three Weeks. The Tower-Guns should roar by that day sevennight. And great Plagues were just at the point. And when they found nothing follow their words, neither within the times, nor after them; according to that blasphemous familiarity with which they use that Sacred Being that we ought to keep in Reverence, they bring in God Almighty saying, *I have not yet given a Key of time in this Revelation.* See *Mr. Lacy's Second Part*, p. 172. Now, if this had been spoken before the expiration of the times, it had been very foolish, considering that the times were spoken of in the common vulgar Expressions, without any mark of a mysterious Sense; but to speak after the terms set were past, is so trifling, that one would think the meanest of their Followers should be ashamed.

But I shall close their Predictions with that famous one from *Birmingham*; for I count that among theirs, tho'

tho' it was as far from them as *Warwickshire*. It was by some of their Gang who had spread their Infection so far. They were encouraged in their way by Mr. *Lacy's* Letter: And under the same kind of Agitations that they had at *London*, they prophesied, That *Stephen Harefoot*, one of their own Company, should die the 3d of February, and rise again the 20th. But the good Man having a Brother, and some Friends, that got him from amongst them by a Warrant and Constable, and kept him from them by force, till the time was over; he lived and did well, and for the good of others hath certified, in the publick News, that he is alive, notwithstanding the Predictions of his Death. Tho' he adds very honestly, That he verily believes he should have died, if his Friends had not kindly preserved him.

Now it is astonishing to think, that notwithstanding this, and many more such Falsifications as might overwhelm them with Shame, they can put on a grave face again, go on in their way as if nothing had happened; bid us look for *new Days*, and wait for *Emes's Resurrection* upon the 25th of May. And some can be patient to wait till then, and fancy, that tho' all others have failed, perhaps that may not: And for my part, I believe the Managers of them are not without hope, that they may carry their Enthusiasts over that time: For they have fore-laid as many jesuitical, crafty Preparations for a Trick, as one shall readily meet with in the deepest Plot. That Men may not be too much surpriz'd if they find it so, I will add the short Story of *Stifelius*, as we have it in *M. Casaubon's* Preface to *Dr. Dee's* Relation. Saith he there:

In the Days of Martin Luther there lived one Michael Stifelius, who applying to himself some place of the Apocalypse, took upon him to Prophecy. He had foretold, that in the Year 1533, before the 29th of September, the End of the World, and Christ's coming to Judgment, would be. He shewed so much Confidence, that some write, that Luther himself was somewhat startled at first. But that Day past, he came a second time to Luther with new Calculations; the effect of which was, to demonstrate that the End of the World would be in October following. But

now Luther thought he had had tryal enough, and gave so little Credit to him, that tho' he loved the Man, he silenced him for a time ; which our Apocalyptical Man took ill at his hands, and wondered much at his incredulity. But that Month over, our Prophet, who had made no little stir in the Country by his Propheſying, was caſt into Priſon for his Obſtinacy. After a while Luther viſited him, thinking by that time to find him of another mind : But ſo far was he from acknowledging his Error, that he downright railed at Luther for giving good Counſel : And ſome write, that to his dying Day (having lived to the Age of 80 Years) he never recanted.

In reckoning up the Signs of their being falſe Prophets, I did not mention their continual Railing againſt us Miniſters : For tho' ſuch ſpeaking againſt our Order it ſelf, without due regard to our Saviour's Inſtitution, and without conſidering, that the promoting Truth, whatſoever the Truth may happen to be, hath as much need of the benefit that ariſes from Order and Government, as any other Work of Mankind : Yet I will not count their hard Speeches againſt us as a certain mark of falſe Prophets, becauſe it is very certain, that our Teaching is with great Imperfection ; and I doubt, a great many of our Lives are as far below the high and ſublime Rules, that we ſhould act by, as the Lives of other Ranks of Men are below the Virtues of their Stations : And therefore whenever God Almighty ſhall raiſe up any extraordinary Teacher, in probability his Reproofs may begin with what is amiſs in us ; And as both Miniſters and People ſhould take every occaſion of encreaſing their Care and Examinations of themſelves, it is to be wiſhed, that even by theſe falſe Alarms we may be admoniſhed to be always in preparation, both for the awful coming of our Saviour, whenever it ſhall be, and for our own Deaths, and for all the Divine Providences of God in the World, whereby he makes his Judgments to ariſe every Morning : But at the ſame time that we endeavour to learn this, it is not improper to add, that the extravagant, but very dangerous Doctrines of ſuch Enthuſiaſtical Men, are one of the

the plainest Arguments to convince our Enemies, that a settled Order of Teachers, furnished with Learning and such degrees of Knowledge as we can attain to, will be always necessary for the instructing of every rising Generation, in sober Notions of true Piety, Virtue, and humble Submission to Government. It is said, that many Atheistical Men are much pleased when they hear these People rail against our Order. It is thought, that they supply them with Money, and manage them on purpose, that they may play them against us, in revenge for the disturbance we give them in their Immoralities and wicked Actions: If it be true that they do so, they shew not much more Wisdom and Judgment in this, than they do in their vicious Actions; for the extravagance of these Mens Notions shews the absolute Necessity of having sober Teachers to instruct Mankind. For as the dumb Creatures live by their Instincts, Men live by their Principles; and by these it is seen what pernicious Principles they take up, when they are not taught better. Their Doctrines are bloody and violent, and for overturning States. Their most extravagant Ravings shall be received as dictates of the Divine Spirit, and therefore not to be judged by Human Reason. Men that are naturally of sweet Tempers, shall be carried off from their own Dispositions, till they are the forwardest in Massacres and Rebellions. Men sober and pious, such as I willingly acknowledge Mr. *Lacy* to be in his *Prefaces*, shall be made speak as extravagantly and dangerously, as it is manifest he doth under his Agitations; and the more sincere he is, with the more violence he must act what he speaks so bloodily. When they have railed against us Ministers, till they have the Rabble about them, then the levelling Principle is always taken up, and from preaching against the Priests, they turn their Doctrines against the Rich.

When *Adam* delv'd, and *Eve* Span,
Where was then the Gentleman?

And such Doctrines are received with little Examination, when they lead them on to Plunder and Revenge

upon those they have no good Will to. Now, since wise Men know from all past History, that such a course is as natural to such Enthusiasts, as it is for Rivers to make their course downwards, it is manifest, that it must always be necessary, that there should be a settled Order of Men, to instruct Mankind in true, and pious, and sober Notions, on purpose to prevent such dangerous Extravagancies : And therefore I am in no pain for fear of their hurting our Order. If it please God that they be but kept from Tumults, as I doubt not but our Vigilant and Wise Government will take care of that, their Doctrines will no more pull us down, than they will bring the *French King* to the Pillory ; for that is one of *Mr. Lacy's Prophecies, Part the Second, p. 42.* and I will quote the Passage at large, that by this, as well as that I mentioned before, it may be seen how much they dishonour God, who suppose him the Author of these Mens Effusions ; saith he in the Name of God to the *French King* : *I will make thee know, that it is not the Duke of Marlborough, 'tis not Prince Eugene, who is to make thee tremble ; 'tis I my self from above, oh thou Tyrant. Thou shalt think Hell is more favourable than thine own Palace will be to thee. Lewis, Lewis the Great ! There shall remain none of his insolent Inscriptions in France, for thou art unworthy. Satan, the Devil, shall have no more Misery than I will give thee. Thou shalt not be a Prince in Hell. The Devils shall lash thee : They shall deal with thee as with a pitiful Scoundrel : Yes, thou Butcher ; thou shalt not long be King. The Devils shall not own all those Pretensions which thou dost now set forth. Yes, yes, they do prepare a place for thee. Yes, yes, they prepare it for thee. Yes, yes, they will put thee in the Pillory, that all the Devils, and a Million of Souls, that have blindly served thee upon Earth, may flout thee, &c.*

And I do not see but that, to the last, they continue to speak as meanly as they did at first : For they keep on printing and publishing now and then a Warning, and have lately put forth one, spoken at *Enfield* on the 22d of *February*, by one *Abraham Whitrow*, a Wool-comber. We were once in hopes, that after the 29th of *October*, we should have been troubled with no more of their Effusions :

Effusions: For then Mr. *Lacy* declared, in the name of the Eternal Spirit, That their Denunciations were fully published ; and that that Third Volume was the last and completion of them. And it might very well have stood for a completion : For tho' they say themselves, that they have not added one new Doctrine, their Books and Warnings were then swelled into a Volume, much bigger than all the Books of the New Testament put together. But that they may be always like themselves, and keep their Word in nothing, they run off from this Declaration ; and as Mr. *Lacy* began before his Commission was sealed, both he and others daily add more, after their Denunciations were complete and fully accomplished.

And is there any Excellency in these latter, that makes amends for the Meanness and Defects of the former ? Are there any bright Tokens shining in these, that may let us see a Spirit above the Parts and Capacities of the Speakers ? No, neither in Style nor Doctrine. We find in these, as in the other, wretched false English, fallacious Arguments, wrong Applications, and false Interpretations of Scripture, and a meanness and incoherence so gross, that as they tell us it was spoken by a Wool-comber, we see it is just about level with a Wool-comber's Spirit ; and not one jot better than those extemporary Discourses which our preaching Taylors, and Weavers, and Quakers, have fathered upon the Spirit these hundred Years.

Now, from this it seems plain to me, not only that these Men are meer Pretenders to the Spirit, but that they dealt unfairly with us in the *Cry to the Desert*, when they tell us, that their Boys and Girls in the *Cevennes* made wonderful Sermons, in correct *French*, tho' they knew nothing of the Language : For if they had really done such great things there, we should have seen something that was like them here. But here if a Boy speaks, he speaks like a Boy : If a Wool-comber speaks, he speaks like a Wool-comber : And many Hiccup and Gulp whole Months together, and say nothing at all.

But however they stand in it, that all they say is by the Spirit ; and to excuse the scandalous Absurdities of their

their Speakers, they pick up all things that look like imperfection and incoherence in the Holy Scriptures : And tho' they may be owing to the mistakes of Transcribers, or Translators, or our Ignorance of their Ancient Laws, Customs and Histories ; yet as our Atheists do, so these charge them upon the inspired Authors : And after that, they would have us think that the many palpable Follies that are every where in their Warnings, are no real Objection against their Inspiration.

And to this presumptuous and irreverent Practice of theirs, I answer these two things.

First, If in some parts of the Holy Scriptures there are some Periods, or Expressions, that shews the Humanity or want of Learning in the Speaker, that no ways contradicts our Notions and Doctrines of their Inspiration. For we do not suppose that God himself spake all the Parts of the Holy Scriptures, as these Men suppose he speaks their Warnings, in his own Person, as much as he did the *Ten Commandments* from Mount *Sinai* ; but we believe there were several different degrees of Inspiration : And though we do not take upon us to be very critical in distinguishing the several kinds in every Chapter and Verse ; yet we suppose that where God Almighty was pleased to make use of some of the lower degrees of Inspiration, he might excite, enlighten, over-rule, or fore shew, and yet leave the Prophet his share in representing what he had seen, in his own Stile and Expression : This answers for all the differences of stile in our sacred Books ; but they have no right to the same answer, who make God himself, the Great Majesty of Heaven and Earth, speak all in his own Person, and say the Person he speaks by is only a Hearer, who is not to answer for either the Good or Evil of it. One would think they might see he hath some share in it above a Hearer, when they find in it all the Characters of his Stile and Mind : But as they will by no means own that he hath, they have no right to the consequences that follow from it.

Then,

Then, *Secondly*, though it be true, that in the Divine Writings the stile and way of arguing do shew sometimes more Learning, and sometimes more Plainness, according to the different Parts or Education of the Speaker; yet where there is the greatest Plainness, there is also a Majesty, Sincerity, Decency and Truth. Tho' some things are condescending and little regarding the Niceties of Criticks, yet there is nothing Indecent, nothing False, nothing Absurd, Shuffling, Equivocating, or contrary to good Sense. And when these Men pick up all the Difficulties which length of time hath brought into our Translations, and then presume by that means to compare themselves with the Holy Prophets and Apostles, it is a wonder to me, how any pious Persons can stand with patience, while they hear the Divine Writers treated so unjustly.

And having taken notice of this Paper of *Abraham Whitrow's*, I will observe one thing more from it; and that is, their way of discovering to People their secret Thoughts; for that is a point they boast much of of late, and as a little instance of it, saith this *Abraham Whitrow* in his incoherent way of speaking, *Some here are willing to inquire after me, of their Teachers: Wherefore they are afraid to shew their Opinions.* And if there happened to be any weak Persons present, as there could hardly chuse but be some, that had a mind to speak something, but did not: And if withal, such Persons had any reverence for their Ministers; they would perswade any of those well-meaning People, that this Man, who by Trade was no more than a Wool-comber, saw as plainly into his Thoughts as if he had had a Candle in his Breast. At other times, to make shew of this divine Power in a wonderful manner, they take upon them to tell, 'There are some here that come only out of Curiosity: Some before they came, made a Prayer to God that he would direct them: And God, by him, let that Person know, that he would convince him of the Truth. Again, sometimes they tell, that some of those that pretended to be of them were false Friends; and others had many Fears and Doubts, whether their Inspirations were of God. Now they may tell

tell forty such things as these, as easily as Gipsies tell young Men and Maids that they are in Love ; or tell little Tradesmen that they are not so rich as they make shew of ; or tell rich Men that they have false Friends, that speak fair to their faces, and are Enemies behind their back. And therefore to their Pretences of this sort, I shall give this short answer, That tho' discovering some secret Thoughts, such as *Nebuchadnezzar* or *Pharaoh's* Dream, be a noble and divine Miracle, peculiar to God alone ; yet discovering many things that are common to Men, who are of the same Passions with our selves, is one of the easiest Tricks they could have pitch'd upon : And their flying to this, after their other Miracles have so miserably fail'd them, is a great confirmation to me, that a great part of them are crafty Impostors.

CH A P. III.

Containing some Examples of such Knaveries and Delusions in the World : Whereof the first is the Case of Mr. Mason.

HAVING now used as many Arguments, as I hope will be sufficient in point of Reason, I will add some *Examples* whereby it may be seen, that Mischiefs of this sort, tho' thanks be to God they are not common, yet are one kind of those innumerable Evils, to which our Human Nature is still subject. And these Examples are the more necessary, because well-meaning Persons can hardly believe, either that bad Men should be so very wicked as these Cases suppose them, or that Providence should suffer good Men to be so sadly deluded ; whereas they will find, that when religious Men lose the guards of their Prudence, and Humility, and Contentment with the common lot of Christians, and hanker after supernatural Gifts, and venture to pray for them, they are in the high-way to these Delusions. My

My first Instance therefore shall be of one, who, excepting what was amiss in this case, is generally allowed to have been a Person of Piety and Virtue. It is Mr. *John Mason*, Rector of *Water-Stratford* in *Bucks*. He was a hard Student, and preaching for four Years together, chiefly concerning the sudden coming of our *Saviour* to begin his Reign of a thousand Years upon Earth, many People grew so affected with the Novelty, and great fervency of his Sermons, that they came many Miles to hear him, and near a hundred forsook the care of their Families, and dwelt with him in his House and Barns, that they might be in readiness to receive our *Saviour*, who, they believed, would begin his Reign at that very Town:

Mr. *Mason*, several Years before, being subject to Vapours and strong Fancies, imagined that he saw and talked with one, who it is very certain was not there with him; and upon the 16th of *April*, 1694. (within the time while his Followers were with him, expecting our *Saviour's* speedy coming) at Midnight, he believed verily, that he saw the glorious Person of our *Saviour* in a Crimson Garment, of which he described the very foldings. Our *Saviour*, he said, spake nothing; but in his Countenance there was a *smiling Sweetness*, that promised great Happiness to the Good; and a *Majesty*, that spake Terror to all those that were Wicked. In his Preaching and Discourses after this, he often confirmed the truth of this Appearance by these solemn Asseverations; *As sure as God is true, I saw him. By the Eternal God, I saw him with these Eyes. By the Living God it is true.*

His Followers believ'd him to be the *Prophet* of the Age, the *Elijah*, that they fancied was still to come before our *Saviour*: And they thought two of themselves to be the two Witnesses to give Testimony to him. And they said, Two Angels appeared in White to a Man of their Society going home, and forced him to return back to them.

The way of Life and Worship that these People used, shewed plainly, that they were fallen into a religious Frenzy, which made the House like a Spiritual *Bedlam*.

Some

Some of them stretched their Arms upwards to catch our *Saviour*: Some extended their Arms to embrace him: And some clapped their Hands for Joy that they had him. They spent their time by turns, sometimes **Thirty** together, in Singing and Dancing till they were black in the Face. They hired vagabond *Fidlers*, and *singing Boys*, and *Wenches*, to stay with them to attend our *Saviour* at his coming. They warned all People to have Oil, and be ready: And sometimes cry'd, *Fire, Fire*, to signify the suddenness of the Destruction that should come upon the World.

The great thing that help'd to deceive his Followers, was the sweetness of his Temper, and his great Piety. His *Sister*, in a Letter she wrote concerning him, hath these words; *For Christian Converse, and for exemplary Conversation, he hath not left his Fellow in the World. He hath such a continual Tide to Spirituality, such a Zeal to the Glory of God, and such a Flame of Love to Jesus Christ, that I never saw the like upon no Man upon Earth before.* And in Discourse at another time, she said to one that was endeavouring to convince her of her Mistake, and his Delusion, *O Sir, the Holiness of his Life makes it impossible, that God should permit him to be deceived.* But whatever his Holiness and good Temper had been before, his unhappy Notions had chang'd it: For he was grown impatient of Contradiction; and so *Passionate*, that he could not bear an Argument; and his Notions of God were grown as black and threatening. He thought all parts of the Nation (saving those near *Water-Stratford*) would be given up to Fire and Sword. Few of the Nation should be saved; and that *even then, the Books were sealed, and there was no room left for Repentance.*

His Delusion was accompanied with a very bad habit of Body; and those two great Misfortunes increased one another, that he died in the midst of his deluded Admirers. But tho' they saw him buried, they could hardly believe he was dead: Nor would they leave the place, till the Grave some time after was opened again, and his putrified Body was shewn to them.

The Account of this Delusion was written by Mr. *Hen. Maurice*, and is one of the best Books Mr. *Lacy* could read.

John

John of Leyden.

The next Example shall be of one, that comes nearer to that bloody Spirit that rages in our pretended Prophets. It is that of *John of Leyden*, a *Cobler* or *Currier*, who came to the City of *Munster* in the Year 1533, and joyned himself to such *Anabaptists* as were there : One whereof, about the end of *December*, pretending to be divinely inspired, and ravished in Spirit, went through the Streets of the City, crying, *Repent, Repent, and be again baptized ; or else the Judgments and Wrath of God will quickly and suddenly overwhelm you.* Upon this they got together in Companies, and having secretly invited many Strangers into the City, and many wealthy Persons having withdrawn themselves to avoid the Danger, these People were so strong as to banish all that would not be rebaptized and submit to them. In the midst of these Outrages, sundry (calling themselves Prophets) pretended to have extraordinary Revelations from God ; the chief whereof was one *John Mathew*, next to him our *John of Leyden*, then *Knipperdoling* and some others. They required the People to bring forth their Goods, that they might be in common : And few durst venture to disobey their Order, or hide any Part from them ; for they had two *Girls*, that were said to be *Southsayers*, and pretended to reveal all that was concealed. Then they required all Persons to bring to them whatever *Books* they had (saving the *Holy Bible*) and they burn'd them publicly in their sight. Their Prophet *Mathew* (who as yet was Chief amongst them) cruelly thrust in with a Pike, and afterward shot in with a Harquebuss, one *Hubert Truteling*, only for a merry Jest that he made touching one of their Prophets. The *Bishop*, who was also their Civil Governour, had by this time got an Army, and besieg'd the Town, that he might deliver the People out of the hands of these Men. And *Mathew* was so far perswaded of the truth of that Spirit which he believed spake in him ; that he ran alone towards the Enemy, with a long Pike in his hand, and proclaimed as he went, *That God the Father had commanded him to beat back all the Enemies that besieg'd them.* But being met near the Camp by one Soldier only, he was thrust thro' and died.

When

When the People were in concern for this death of their Prophet, *John of Leyden* comforted them, saying, *That God had revealed to him long before, that Mathew should have that end, and that he should marry his Widow*: And declared farther, that it was the Will of the *Heavenly Father*, that a Man should not be bound to one Wife only, but might marry as many as he would. And when his Preachers made some difficulty at that, he call'd them into the Council-House, and put off his Coat, and laid down that and the *New Testament* together before them, and swore by those two assured Tokens, that that Doctrine, and some others by him proposed, were revealed to him from Heaven. Upon this they gave assent, and he married *Mathew's* Widow and two more; and all their Sermons, for some time, were in praise of their new Liberty.

Some of the sober Citizens, seeing into what a sad State they had brought themselves, having privately concerted Matters, came suddenly into the Market-place, where these People were together, and seized *Leyden* and the rest of their Prophets, hoping to put an end to this Calamity: But the common People took Arms and rescued them, and put many of these Citizens to cruel Deaths; and in particular, ty'd Fifty of them to Trees, and shot them with Harquebusses, their Prophets all the time assuring them, that they did God good Service.

In *July* a new Prophet, a Goldsmith by Trade, stood up and said, that God had revealed to him, that they should proclaim *John of Leyden* Emperor of all the Earth; for he said, Godly Men only must rule in the World, after they have once dispatch'd all the Wicked out of the way. And *John*, declaring that God had revealed the same to him, only out of Humility he had forborn to speak it, caused two Crowns of pure Gold to be made for him, with a Royal Robe, Collar and Scepter.

And to pass by many Instances of their Enthusiastical Cruelty and Devotion joined together, one of his *Queens* did but say, when the Famine was great amongst them, *That she could not believe that it was the Will of God, that Men should be suffered to die for want of Food*; and he caused her to kneel down, and struck off her Head with his

his own hand, his other Queens Singing, and Dancing, and giving Thanks therefore to the Heavenly Father.

Those that are the Guardians and Governours of Mankind, had need to preserve them from these Infections; for we see such Enthusiastical Exstatic Notions can pull out by the Roots the most natural and tender Passions of Human Nature. And Mr. *Marion* glories in representing their Case very like this. Page 89. of the *Cry from the Desert*, he saith, ' Their Spirit never suffered them to lament when their nearest Friends fell. And adds, ' That he is not ashamed to say, that he did ' not, when his Mother died. And if the Deaths of their Friends must not touch their Nature with Compassion; the Deaths of those whom they are to execute must make them Dance with pleasure.

But to go on with *John of Leyden*. At one time he laid him down to rest, and dreamed three Days together; and when he awaked, he spake not a word to any Person, but call'd for Paper, and wrote down the Names of Twelve Men that should be Governours; but some of them being Gentlemen, he soon turned them out again.

At one time he sent out Eight and Twenty, that should go abroad to Preach and Teach: And they were so far perswaded of the Truth and Authority of this *John of Leyden* who sent them, that they all but one suffered Death for their Preaching.

The Famine increasing, and the People murmuring, *Leyden* assur'd them, that God would send Deliverance before *Easter*. When *Easter* was come, and no Deliverance with it, he feigned himself Sick for Six Days, and at the end pretended, ' That all that time he had ' ridden upon a *Blind Ass*; and that the Father had laid ' upon him the Sins of the whole Multitude, so that ' now they were cleansed; and that was the Deliverance he had promised.

When the *Bishop's* Strength was increased, with Supplies from several parts of the *Empire*, he took the City, tho' with much Bloodshed. *Rotman*, their chief Preacher, ran amongst the thickest of their Enemies, and was cut in pieces. Their King *John*, and his Two Prophets,

E

were

were taken alive, and carried a Spectacle to several Princes, and afterward were brought back to *Munster*. *Leyden* confessed his Sins; but his Two Prophets defended what they had done, and all Three were tied fast to Posts, and dismember'd by Peice-meal, and pull'd in pieces with hot burning Pincers and Tongs: And afterwards their Carkasses were hanged in Three Iron Cages, the King being in the midst much higher than the other Two.

' This History is originally in *Sleidan*: But I have taken these Fragments out of *Bp. Cosins History of the Conspiracy for the pretended Reformation*; believing that will reasonably come to us with more advantage, by having been first made use of by him for our Instruction with respect to Cases like this.

Sabbatai Sevi.

In the Year 1666, a time when the Jews were in great expectation of their *Messias*; *Sabbatai Sevi*, a Man learned in *Hebrew* and *Metaphysicks*, &c. and one *Nathan*, a fit Instrument for his purpose, agreed to declare themselves the *Messias*, and *Elias* his Fore-runner. And *Nathan* having written, and declared what was proper for him, *Sabbatai* published this following Declaration, to all Jews all the World over, in *Hebrew*.

' The only and first-born Son of God *Sabbatai Sevi*, the *Messiah* and Saviour of Israel, to all the Sons of Israel, Peace.
' Since that you are made worthy to see that great Day of Deliverance and Salvation unto Israel, and accomplishment of the Word of God, promised by his Prophets and our fore-Fathers, and by his beloved Son of Israel: Let your bitter Sorrows be turned into Joy, and your Fasts into Festivals: For you shall weep no more, O my Sons of Israel. For God having given you this unspeakable Comfort, rejoice with Drums, Organs, and Musick, giving thanks to him for performing his Promise from all Ages; doing that every Day, which is usual for you to do upon the New Moons; and that Day dedicated to Affliction and Sorrow, convert you into a Day of Mirth for my Appearance: And fear you nothing, for you shall have Dominion over the Nations; and not only over those that are

on Earth, but over those Creatures also which are in the depth of the Sea. All which is for your Consolation and Rejoicing.

Sabbatai Sevi,

The *Jews* received this News with wonderful Credulity. No Invitation was made, or Marriage, or Circumcision celebrated, where *Sabbatai* was not present, with a Multitude of his Followers. The Streets were covered with Carpets for him to tread on, but he would stoop, and turn them aside. However, their Belief was not so general, but he had some that opposed him; but they confidently reported, that his Enemies were struck with Frenzies and Madness, until being restored by him, they became his Disciples.

One *Samuel Pennia*, a Man of Reputation, opposed and disputed against him; but the Multitude were so enraged, that he was forced to fly, and soon after became a Convert; and not only he, but his Daughters prophesied, and fell into strange Extasies; and Four Hundred Men and Women prophesied in like manner of the growing Kingdom of *Sabbatai*: And young Infants, who could yet scarce stammer out a Syllable, repeated and pronounced plainly the name of *Sabbatai the Messiah*; and Voices were heard to sound from their Stomachs and Intrails. Those of riper Years fell first into a Trance, foamed at the Mouth, and recounted their Visions of the *Lion of Judah*, and the Triumphs of *Sabbatai*.

All Business was laid aside. None opened Shop, unless to clear his Warehouse of Merchandise at any price. For it was one of their Doctrines, that the *Jews* should soon become Masters of the Estates of the *Infidels*. There were some Fasts and preparatory Mortifications requir'd, and they were so forward to observe them, that some prickt their Backs and Sides with Thorns; some rowled themselves in Snow; some buried themselves in their Gardens, with their Heads only above the Earth; and some fasted for seven Days, till they were really famish'd.

Sabbatai being once invited to a Circumcision, where all things were prepared for the Ceremony, he bad them

stay the Performance, till he gave them notice to proceed. After half an Hour, he bad them Circumcise the Child ; and being ask'd the reason of his retarding the Operation, he said, *Elias* had not taken his Seat, but as soon as he saw him placed (for the *Jews* at those Rites leave an empty Chair for him.) he order'd them to proceed. They pretended several such like Miracles in the place where they were, and much greater by Letters to distant Countries. In them they said, he had struck the Messengers dead that the *Grand Seignior* sent to take him, but afterward raised them to Life, and went voluntarily with them to Prison. And it is true, that during his Confinement, those *Jews* that became his Followers, and which were a great Multitude, continued in the same great hopes they had of him before. But the *Grand Seignior* thinking it necessary to put an End to the danger of such Tumults, had him brought from the Castle in the *Hellespont* to *Adrianople*, and there offered him this short Trial: That he should be strip'd naked, and set as a Mark to his *Archers* ; and if their Arrows pierced not his Body, but that his Skin was proof like Armour, he would believe him to be the *Messiah*. But *Sabbatai* would not carry his Jest so far, and therefore renounced his Title to that greatness he had claimed, confessed himself an Ordinary *Jew*, and begg'd Pardon for what he had done. The *Grand Seignior* thought his Crime too great to be pass'd by so easily, and therefore answered, That unless he would expiate his Treason by turning *Turk*, he should be empal'd at the Gate of the *Seraglio*. *Sabbatai* being contented to buy his Life at that price, declared immediately, that he had been long desirous of so glorious a Profession, and esteemed himself much honoured, that he had opportunity to own it first in his Presence. It may be imagined easily in what Consternation and Shame his Followers were ; and yet many of them affirmed, that he was not turned *Turk*, but that his Shadow only remained on Earth, and walked with a white Head, and in the Habit of a *Mahometan* ; insomuch that the *Chochams*, or Priests of *Constantinople*, were forced to write Circular Letters, and were hardly able even then to bring

bring back the deluded People to Sobriety and their Vocations.

‘ There is an Account of this Deceiver, and his Life
‘ afterward, and Death, in *De la Croix's Memoirs* : But
‘ I have taken these few Passages out of the larger Ac-
‘ count given of him by the Author of the *Three late Im-
‘ postors, Padre Ottomano, Mahomed Bei, and this Sab-
‘ batai Sevi.*

Dr. Dee and Edward Kelly.

Many are apt to wonder, that the Delusion of our pretended Prophets should be so visible, and yet some should be engaged in it who are Men of Learning, and are particularly skill'd in the *Mathematicks*. If they are Knaves, and are acting a part, that solves the difficulty : But if they are deceived ; it must be consider'd, that in deep Waters a tall Man may be drowned as well as a little one : And pretended Inspirations, converse with Spirits, Fururity, and rash Interpretations of the Book of *Revelations*, are Gulfs that have swallowed up many a Scholar before these. My next instance therefore shall be of one, who, while he kept himself Sober and Humble, had a Reputation amongst learned Men much Superior to these. Dr. Dee is the Person I mean ; sometime *Warden*, as I take it, of the College at *Manchester*. Mr. *Cambden*, in his *Elizabetha*, calls him, *Nobilis Mathematicus*. He calculated the Revolutions of the new Star that appeared, in that Age, in the Shoulder of *Cassiopeia*. But having a mixture of Enthusiasm, and an immoderate thirst after higher degrees of Knowledge than God hath thought fit to give us, he presumed to make earnest Prayers for inspired Instructions in the Secrets of Nature : And he believed his Prayers were answered, by an acquaintance he had soon after with one that went sometimes by the name of *Talbot*, but usually of *Edward Kelly*, a cheating *Alchymist*. This *Edward Kelly* pretended to the Doctor, that he had been a great Conjuror, and *Sendenna* had been his Spirit, and taught him the Secrets of Magick ; but he pretended to have repented, and that at his Conversion an evil Spirit, called *Barma*, went out of his Thigh, in the likeness of a Man, with

with a Sachel of a Dog's-skin by his side, and that Fourteen other Devils, like Dogs, Monkeys, and hairy Men, went out after him. But for all that, he found in himself, he pretended, a wonderful Gift of seeing and hearing Spirits in many places, but especially in a *Shew-stone* or *Crystal*, which the Doctor and he said they received from Angels, with assurance, that none but good Spirits could appear in it. Soon after the Doctor was grown fond of him, he made many pretences as if he would leave him, but the Doctor staid him with a Salary of 50 l. *per Annum*. They lived together at *Mortlake* near *London*; and their way was, for *Kelly* to look into the *Crystal*, and the Doctor to write what *Kelly* saw or heard. Their Spirits declared, and the Doctor and *Kelly* were not wanting to make it known, That the Doctor should be a Prophet to the Kings of the Earth, and *Edward* should be his *Seer* or *Scryer*. By the answers of these Spirits, they undertook to reveal Secrets, tell Fortunes, answer Questions of distant things, make the Philosopher's Stone, and transmute Metals. They had a Powder that their Spirits call'd a *Branch of Nature's Life*. They said they had received the lost Prophecies of *Enoch*, and had something written in the Language that *Adam* spoke in *Paradise*. Furnished with such like Advantages, and some Miracles as they gave out, they tender'd their Services to the *Queen* and her Counsellors, and by a Letter to *Sir Francis Walsingham*, Principal Secretary of State, the Doctor assur'd them, that for want of receiving of them, they even then had lost Opportunities worth a Million of Gold: But these Stories would not take so near home. He was rejected by the Ministers of State, and not believed amongst any wise Men in the Country. He complained that he was spoiled of Four Thousand Books, and Seven Hundred Manuscripts, and that a Process was begun against him as a Conjurer: And the Spirits told *Kelly*, that an Order was out to take him up for Coining Money, and if he staid he should be hang'd. It happened very fortunately for their Matters, that there was then in *England*, *Albertus Alasco*, a Lord, as he pretended, in *Poland*, but a Preacher in *London*, and yet he could flatter himself, that by the

help of these Men he should be King of *Poland*; for the Spirits, by *Kelly*, promised him that and a great deal more, if he would be ruled by them: And he giving them satisfactory Proofs of his Faith, the Spirits directed the Doctor and *Kelly* to go with them beyond the Seas. And there the Doctor's Name, Gravity and Learning, and the Lord *Lasky's* Stories, made way for them to the Presence of the Emperor *Rodolph*, *Stephen* King of *Poland*, and many Ambassadors and Great Men; and in particular, Prince *Rosinberg* thought it a happiness to be entered the Third Man in their Society. They mingled as much Scripture, as many Prayers, and great Pretences, as our pretended Prophets; and their Visions and Discourses of their Spirits were far above those of ours. I will give a piece of one for a Specimen, which *Kelly* delivered, and the Doctor writ as if spoken by an Angel in the Stone, in the Shape of a Husbandman, with red Apparel, red Hose, red Shoes, and red Cap buttoned up.

My Message is from him, in whose Name thou hast discredited, which hath said, Lift up thine Eyes, and look unto (behold I say) the Sum of my Commandments. First, What I am. 2dly, Whose Ministers you are. 3dly, To what end and purpose it is.

Then cease to plead when Judgment standeth in place: For all things are determined already.

The seven Doors are opened. The seven Governours have almost ended their Government.

The Earth laboureth as Sick, yea sick unto Death.

The Waters pour forth weepings, and have not moisture sufficient to quench their own Sorrows.

The Air withereth, for her heat is infected.

The Fire consumeth, and is scalded with his own heat.

The Bodies above are ready to say, We are weary of our Courses.

Nature would creep again into the Bosom of her good and gracious Master.

Hell it self is weary of Earth: For why? The Son of Darknes cometh now to challenge his Right, &c. saying, We are now strong enough. Let us build us a Kingdom upon Earth, and now establish that, which we could not confirm above, &c.

Then

Then he proceeds with Directions, and Promises of a Kingdom to the Lord *Lasky* in these words :

It is said, he shall govern me a People; of himself he cannot. Therefore let him believe. And 2dly, Rejoice, That the Angel of God hath so govern'd him. That in Election he shall govern him a People, &c. Then shall it be said unto him, O King, &c.

They prophesied of England : That after the Death of our dear Queen, one of the House of Austria, made mighty by the King of Spain his Death, should invade and conquer the Land, &c. He said, One now abroad should at Milford-Haven enter, and by the help of the Britains subdue the said Conqueror. And that one Morgan, a Britain, should be made King of the Britains, and next him one Rowland.

But with their great Pretences to Prophecies and Holiness, they mingled many dishonest Tricks, and great Lewdness : And in particular, they agreed to have their Wives in common. For the Old Doctor having a young, child-bearing Wife, and *Kelly* having a settled Averfion to his, the Spirits by *Kelly* commanded them to use one anothers freely : And after great pretended reluctancies, *Kelly* himself seeming as backward as any, in Obedience to the Spirits, they all Four, under an Oath of Secrecy, consented that it should be so.

Their Visions and Transactions found so much Credit for a time, that the Pope thought it needful to cite them to Rome, that their Revelations might be judged by the Church. But without the Examination of that Court, their Credit soon fell of it self: Their great Admirers found how they had been cheated. Their Friend *F. Puccius*, who at his first admission to their Mysteries, fell upon his Knees, and confessed his Sins, was so convinc'd of their Knaveries, that he made them refund Eight Hundred *Florens*, that they had got from him. And not long after, *Kelly* was in Prison for his Cheats; and trying to make his escape from a Window in his House, he broke his Leg, and died of the Bruises.

How the Doctor got away I know not : For I meet with little Account of him till near 20 Years after, when he was above Fourfcore Years old, Anno 1607. and then he was again at his House at *Mortlake*, poor and beggarly, driving the meaner Trade of telling lesser People their Fortunes, and discovering Thieves and stolen Goods, with a new Seer, one *Bartholomew Hickman*.

He had kept a Book of his Transactions and Letters, which Dr. *M. Casaubon* printed in the Year 1659; and out of that, and the learned Preface which he put before it, have

have collected these short Memoirs, and might have added ten times as many more.

William Hacket.

My last Instance shall be of *William Hacket*, who was for several Years Servant to *Mr. Husey*, and afterward to *Sir Tho. Tresham*, at *Oundel* in *Northamptonshire*, towards the latter end of *Queen Elizabeth's* Reign. He married a Widow of some Substance, and having spent her Estate in ill Husbandry, he set up for a zealous Preacher, and despiser of the Church; and tho' he could neither write nor read, he learnt to pray extempory with much Zeal, and then went as far as *York*, and there pretended to be sent by God in the Office and Spirit of *John Baptist*. He boasted of several Miracles, and said he was a *Prophet of God's Vengeance*; and if Reformation was not established in *England* that very Year, three great Plagues should fall upon it, *Sword, Pestilence, and Famine*: And added, that there should be no more *Popes* hereafter. For the scandal he gave to Religion, and the disturbance he gave to the State by these Pretensions, he was whipped at *York*, and forced to leave the City.

But this did not hinder him from continuing the same wicked Practices in new Places; and in *Northamptonshire* he was committed to Gaol by *Sir Walter Mildmay*. The Night before he went thither, he willed his Wife to let him be alone, for he would confer with one that would come to him: And it was given out by his Favourers, that that Night there was a light shining in his Chamber, tho' no Candles lighted. The Justices who had the hearing of his Matter, looking upon him as Mad, rather than dangerous, let him go for that time; and he soon after fell into league with two Gentlemen of good Families, but small Fortunes, *Mr. Arthington* and *Mr. Coppinger*, both of them of the same Enthusiastical Notions, and equally bent upon Reformation both of the Court and Church. The first meeting of *Coppinger* and *Hacket* was in *London*, at the *Castle without Smithfield-Bars*, a place where they met by appointment, having had some Characters of one another: And as soon as they enter'd the Chamber, *Coppinger* desired, that before any Speech should pass, they might first pray to God together. *Hacket* prayed first; after which Prayer, *Coppinger* delivered to *Hacket*, how he had been very strangely and extraordinarily moved by God to go to her Majesty, and tell her plainly, *That the Lord's Pleasure was, that she must with all speed reform her Self, her Family, and the Commonwealth,*

wealth, and the Church. Then Coppinger pray'd to God, desiring him, that if he would be with them, and bless that Business they were about, he would knit their two Hearts together, as *David's* and *Jonathan's*, *Moses* and *Aaron's* were. Before they brought their Resolutions to a determination, they kept several Fasts, and put many Questions to several Persons. As, *Whether Men might safely act in these days upon extraordinary Motions within?* And amongst many Answers that they received, one in writing was, to perswade them to take heed, lest by the subtilty of Satan they were misled; but withal concluded, *That he would be loath to quench the Spirit of God in him, or to hinder his Zeal.* Besides such Answers, too favourable to them, they fancy'd they had Miracles to confirm them. Once they believed, it rained immediately upon *Hacket's* Prayer for it; and by their management, a common Shower was made a Miracle. They pretended also to have cast out a Devil. *Hacket* said, he had been at the *Tower*, and taken the fiercest *Lion* by the Beard. And besides these, he pretended that for the Proof of the true Religion against Popery, he had indured inwardly all the Torments that the Devils in Hell, or Witches and Sorcerers upon Earth, could inflict upon him. When he affirmed any point of his Doctrine or Message, he would protest upon his Damnation, that it was Truth, and pray withal, that he might sink down into Hell if it was not so. By these means they workt themselves up into a belief of many ridiculous Fancies, which Coppinger and *Arthington* declared to one *Wigginton*, a Friend of theirs, the 16th of July, 1591. Some of which are these:

First, *That William Hacket is the very same Angel fore-spoken of by the Scriptures, who should come before the last Judgment of Christ, with a Fan or Sheephook in his hand, to separate the Goats from the Sheep.*

That the said Hacket had laid two several Charges in the Name of Christ upon them two, &c. The one upon Arthington, of Prophecy concerning the End of the World; the other upon Coppinger, of painting out the Good and Bad in the World, &c.

When by these steps they were arrived at the height of their Enthusiastical Madness, *Hacket* sent his two Prophets into the Streets to plocclaim, *That Jesus Christ is come with his Fan in his Hand to judge the Earth; And if any Man ask you, where he is? Tell them, he lies at Walker's House by Broken-Wharf: And if they will not believe it, let them come and kill me, if they can.* These Men were so drunk with these Imaginations, that they really went and preacht these things in several parts of the City; and when they could go no farther

farther for the Press, they got upon a Cart, and preach't to the People from that. For these things, and many malicious Speeches and Actions against the *Queen*, Hacket was condemned ; and sometimes pretending to be Mad, and sometimes Raging, he uttered these Blasphemies just before he was turned off the Ladder.

Oh God of Heaven, mighty Jehovah, Alpha and Omega, Lord of Lords, King of Kings, and God Everlasting, that knowest me to be that true Jehovah, that thou hast sent : Send some Miracle out of a Cloud to convert these Infidels, and deliver me from these my Enemies ; If not, I will fire the Heavens, and tear thee from thy Throne with my Hands.

Coppinger being overwhelmed with Shame, and not able to bear the Confusion of his own Mind, wilfully abstain'd from Meat seven or eight Days, and then died in Bridewell. And Arthington begg'd the Queen's Mercy, and liv'd long in the Counter.

A few simple Queries to 'Squire Lacy by another Hand.

1. **W**Hether the Judgments with which he threatned London, when he withdrew with his propheticall Company last Year towards St. Albans or Bushy, have been made good ?

2. Whether he did not peremptorily affirm, in a Letter to his Lady, that those Judgments were just coming, and thereupon advised her and her Family to leave the Town, &c ?

3. Whether he did not fall into a Passion with a Reverend Friend of his, for desiring to see the said Letter, and thereupon ask him, why he insulted him in his own House ?

4. Whether he has not advis'd several other Persons to leave the Town, upon the account of other approaching Judgments, such as Fire from Heaven, Pestilence, Famine, &c ?

5. Whether he and his propheticall Troop did not retire to Enfield, or Colchester, on the same account ?

6. Whether the mortification of being directed by his Spirit, to sell or dispose of his Coach-Horses, or that of seeing himself and his Predictions falsified, is greatest ?

7. Whether any Man that pretended to be divinely Guided by that Eternal Spirit, that requires truth in the inward parts, when charg'd with sending a Letter to the Lord Chief Justice about a noli Prosequi, would ever have solemnly averr'd in Print, that no such Letter was sent ; hoping to come off with the secret reservation, that he had carry'd the Letter himself ?

8. Whether the seasonable Inspiration at Enfield, when Mr. Lacy and his Friends were carried before a Magistrate for a Riot and

and Tumult, &c. whereby the Prophets were order'd to take Servant Moulton and his Man James with them, was not calculated to save the said Prophets bacon, who had been all of them laid by the Heels, had not the said Servant Moulton, being the only Person of Note, at least of Substance and Reputation among them, bailed all the rest?

Queries to Mr. F. M.

1. Whether having laid open his Doubts and Scruples, some time ago to the Reverend Dr. Bradf. Mr. Cl. and other Divines of our Church, who in a set Conference with Master Facio, Lacy, Sir R. B. and divers others, did so solidly and fully confute those Gentlemen out of their own Works, and having received Answers to the same under the hand of his own Brother, and the said Reverend Dr. Br. after all this, I query, whether Mr. F. M. has dealt ingenuously with the World, by publishing his said Doubts and Objections under the Title of *The true way of trying the Spirits*, &c. without taking the least notice of those learned Answers to that silly Paper?

2. Whether the said Mr. M. having been so often impos'd upon by the sham Predictions of those that seek His, and not Him; particularly when they perswaded him to quit the Town to go to Enfield, under pretence that some dreadful Famine or Pestilence was just coming upon the City of London; upon which account also the said Mr. M. laid in a Thousand Weight of Biscuit, and other Species of Provisions in proportion; and again, when they had perswaded him that Fire from Heaven was to fall on some parts of the City on the 25th of March last, or at least before the last Day of that Month (of which he own'd himself as fully convinced, as of the Being of a God) I say, Mr. M. having been so deluded, whether he does not sin against Light, in following them any longer? and whether his Vanity has not greater share than his Piety or Charity in his said Delusion?

Lastly, Having thrown away several Queries on the Squire and Gentleman, the little Knight would take it ill, if I did not bestow one upon him; I therefore ask him, Whether having been often buffeted and rebuked by the Spirit, for his unseasonable Thrift and Stinginess, he did not lately bail out of Prison, or a Spunging-House, one of his Brother Scribes, arrested in two Actions of about 100 l. each; purely and only to make Amende Honorable to the Company for his past Covetousness, well-knowing that the said Brother-Scribe could never pay him but in Prophecy or * Projects?

* Note, That the Gentleman above, said to be arrested, is supposed to be the Projector of Count Fielding's Cha-riot, that could not overturn.

g Ser
ylated
n laid
a only
them

some
wines
Lacy,
e those
wers to
Reve-
dealt
s and
e Spi-
d An-

'd up
Him
go to
silence
coun
s and
n the
some
ore the
y con
en so
them
than

the
it ill
him
spirit
u bail
ribes
nly to
etous-
r pay

sted
Cha

and Tumult, &c. whereby the Prophets were order'd to take Servant Moulton and his Man James with them, was not calculated to save the said Prophets bacon, who had been all of them laid by the Heels, had not the said Servant Moulton, being the only Person of Note, at least of Substance and Reputation among them, bailed all the rest?

Queries to Mr. F. M.

1. Whether having laid open his Doubts and Scruples, some time ago to the Reverend Dr. Bradf. Mr. Cl. and other Divines of our Church, who in a set Conference with Master Facio, Lacy, Sir R. B. and divers others, did so solidly and fully confute those Gentlemen out of their own Works, and having received Answers to the same under the hand of his own Brother, and the said Reverend Dr. Br. after all this, I query, whether Mr. F. M. has dealt ingenuously with the World, by publishing his said Doubts and Objections under the Title of *The true way of trying the Spirits*, &c. without taking the least notice of those learned Answers to that silly Paper?

2. Whether the said Mr. M. having been so often impos'd upon by the sham Predictions of those that seek His, and not Him; particularly when they perswaded him to quit the Town to go to Enfield, under pretence that some dreadful Famine or Pestilence was just coming upon the City of London; upon which account also the said Mr. M. laid in a Thousand Weight of Biscuit, and other Species of Provisions in proportion; and again, when they had perswaded him that Fire from Heaven was to fall on some parts of the City on the 25th of March last, or at least before the last Day of that Month (of which he own'd himself as fully convinced, as of the Being of a God) I say, Mr. M. having been so deluded, whether he does not sin against Light; in following them any longer? and whether his Vanity has not greater share than his Piety or Charity in his said Delusion?

Lastly, Having thrown away several Queries on the Squire and Gentleman, the little Knight would take it ill, if I did not bestow one upon him; I therefore ask him, Whether having been often buffeted and rebuked by the Spirit, for his unseasonable Thrift and Stinginess, he did not lately bail out of Prison, or a Spunging-House, one of his Brother Scribes, arrested in two Actions of about 100 l. each; purely and only to make Amende Honorable to the Company for his past Covetousness, well-knowing that the said Brother-Scribe could never pay him but in Prophecy or * Projects?

* Note, That the Gentleman above, said to be arrested, is supposed to be the Projector of Count Fielding's Cha-riot, that could not overturn.

Scr
ulated
laid
only
them

some
ruines
Lacy,
et hofe
wers to
Reve-
dealt
s and
e Spi-
d An-

d up-
him;
go to
silence
count
and
n they
some
re the
y con-
en so
them
than

the
it ill,
him,
pirit,
bail
ribes,
only to
erous-
r pay

sted,
Cha-